An Enlightening Commentary into the Light of the Holy Qur'an vol. 10

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From Surah al-Anbiya' (21) to Surah al-Hajj (22)
The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, "An Enlightening Commentary into the Light of the Holy Qur'an" compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Translator(s):

Sayyid Abbas Sadr-'ameli [5]

Topic Tags:

Qur'anic Exegesis (Tafsir) [6]

Introduction

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

"Verily the Qur'an doth guide to that which is most right (or stable) (to run societies), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward"[1].

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims"[2].

"When those come to thee who believe **in** ***Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself*** **(*****the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended*** **(*****his conduct*****),** ***Lo! He is oft-forgiving, Most Merciful"***[3].

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (*of people*) *which will be confirmed. It leads the person to Heaven who puts it in front of himself* (*follows it*)*; and he who puts it behind himself* (*neglects it*) *will be driven to Hell.*

This very Qur'an is the best guide to the best ways. It is a Book in *which there are useful explanations, statements and gaining* (*of goals*)*. It is the Separator* (*of right and wrong*)*.*[4]

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an,* (*inscribed*) *in a tablet preserved."[5]**,**

whose present arrangement is the order in which the various verses were sorted and arranged at the

command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of *Allah,* the preservation of which has been guaranteed by *Allah,* Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"[6].

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of **'References'**) which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"...read you, therefore, of the Qur'an as much as may be easy for you.."[7].

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as *Allah* says:

"That is indeed a Qur'an most honourable,"Which none shall touch but those who are purified"[8].

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna fil 'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself,

viz, Ahlul-Bait, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence"[9].

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth- Thaqalayn that the Qur'an is with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahlul-Bait's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary).

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (a) Library, requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqhih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled **'An Enlightening Commentary Into the Light of the Holy Qur'an',** begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life–germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims"[10].

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah*,* we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that *Allah* accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and phililogists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul-Bait (a) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (created) thing its form and nature and further gave (it) guidance"[11].

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-16 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise"[12].

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of **'An Enlightening commentary into the Light of the Holy Quran'** has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native

language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"[13].

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought ***A. Yussuf Ali's English Translation of the Holy Qur'an,*** basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honor... [14]

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found –no trace of ugliness which I found in the Bible –nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women...that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..." [15]

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'" [16]

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big-business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God bath grasped the most trustworthy hand-hold, that never breaks..." [17]

The 'Big Sell' eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will " [18].

I had developed an intense desire to go to Iran--the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause...God has granted a grade higher to those who strive..." [19]

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"***And for those who fear God, He prepares a way out" "And He provides for him from (sources) he never could imagine..."***[20]

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light"[21].

Wa Salam.

1. 17:9
2. 16:89
3. 6:54
4. Usul al-Kafi, vol 2, p. 599.
5. 85:21, 22
6. 15:9
7. 73:20
8. 56:77, 79
9. 18:65
10. 16:89
11. 20:50
12. 76:30
13. 3:193
14. 3:42-45
15. 24:31
16. 17:24
17. 2:256
18. 2:212
19. 4:95
20. 65:2-3
21. 2:257

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By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَأَيها النّاس قَدْ جَاءَكُم بُرْهَنٌ مِّن رّبِّكُمْ وَ أَنزَلْنَا إِلَيْكُمْ نُوراً مّبِيناً

"O mankind! Verily there has come to you a convincing proof** (**the Messenger and the Qur'an**) **from your Lord: for We have sent unto you a light** (**that is**) **manifest."1

إِنّا نحْنُ نَزّلْنَا الذِّكْرَ وَ إِنّا لَهُ لحَفِظونَ

***"We have, without doubt, sent down the Message and We will assuredly Guard it** (**from corruption**)."*2

وَ مَنْ أَعْرَض عَن ذِكرِى فَإِنّ لَهُ مَعِيشةً ضنكاً وَ نحْشرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

"But whosoever turns away from My Message** (**the Qur'an**), **verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement".3

وَ نُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down** (**stage by stage**) **of the Qur'an that which is a healing and a mercy for those who believe ..."4

1. 4:174
2. 15:9
3. 20:124
4. 17:82

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A Presentation to Muslims

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُ

In The Name of Allah, The Beneficient, The Merciful

"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you". [1]

(***'Those charged with authority'***

are only the twelve sinless Imams (a) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الارض ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus:

I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?'

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.' 2

"قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed". 3

قال النبي (ص): "إني تارك فيكم الثقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

...and in another tradition it is added:

"Never, never, shall you get astray if you attach yourself to these two". 4

Abul-Hassan-ir-Rida (a) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (a) how the one could keep your commandment alive.

He (a) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us." 5

1. 4:59
2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117
3. 53:3,4
4. Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375
5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Surah Al-'Anbiya', Chapter 21

(Revealed in Mecca)
No. 21 (112 verses in 7 sections)

The Content of the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

1. This Surah, as its name indicates, is the Surah of prophets, since there are mentioned the names of sixteen Divine prophets in it, some of whom are referred to by several main points of their qualities, while some others are only hinted to here.

These divine prophets are: Moses, Aaron, Abraham, Lot, Isaac, Jacob, Noah, David, Solomon, Job, Idris (Inoch), Zul-Kifl, Yunus (Jonah), Zachariah, and Yahya (John).

2. The specialties of the Meccan Suras, the contents of which are upon the religious doctrine, and Origin and End in particular, are quitely seen in this Surah.

3. Another part of the Surah speaks about the triumph of 'right' upon 'wrong', Monotheism upon polytheism, and the troops of justice over the forces of 'Iblis.

The attractive matter is that this Surah has begun with some intensive warnings unto those mischievous people who are neglectful and unaware about the final reckoning and record, and its concluding part has also been completed with some other warnings in the same field.

The Virtue of Recitation of the Surah

A tradition has been narrated from the holy Prophet of Islam (S) who said:

"Whoever recites Surah Al-'Anbiya' Allah will take his reckoning easy, (and also On the Day of Hereafter He will not reckon his deeds strictly), and every prophet whose name has been mentioned in the Qur'an will greet him and shake his hands."[1]

It is clear that recitation is usually a preliminary stage for contemplation, and contemplation is a preliminary step for Faith and practice.

1. Nur-uth-Thaqalayn, the Commentary, P. 412

Section 1: Judgment Getting Nigh

Surah Al-'Anbiya' – Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

1. "Nigh unto mankind has drawn (the day) of their Reckoning, while they turn away in heedlessness."

This Surah begins with a vigorous warning unto all people, a shaking and an awakening warning.

It says:

"Nigh unto mankind has drawn (the day) of their Reckoning, while they turn away in heedlessness."

The people's daily action shows that this negligence has occupied their whole entity; else, how is it possible that a mortal believes in the fact that Reckoning is nigh, a reckoning done by an extraordinary exact Performer, and yet he takes all the matters perfunctorily so that he pollutes himself with any kind of vice?

The purpose of "nigh is the day of Reckoning and Hereafter' is that the remaining life of this world, in

comparison with that which has passed, is a little time, therefore, Resurrection is nigh. It is a relative nearness, in particular that once the Prophet (S), pointing to his two fingers in one hand, said that his auspicious advent and the Day of Hereafter were like those two fingers.

There arises a question here that, regarding to the fact that 'Negligence' is 'to be inattentive to something', and /'i'rad/ (to turn away) is an action which is done with attention, then how is it that 'negligence' and 'turning away' are usually referred to beside each other?

The answer to this question is that negligence is of two kinds:

1) The negligence that the person may become aware by a warning.

2) The negligence which is a preparation for desertion. Such a negligent person does not desire to be aware; like a person who pretends to be asleep and does not open his eyes even when he is called.

Surah Al-'Anbiya' – Verses 2 - 4

مَا يَأْتِيهِم مِن ذِكْرٍ مِن رَّبِّهِم مُّحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

لاَهِيَةً قُلُوبُهُمْ وَأَسَرُّوا النَّجْوَي الَّذِينَ ظَلَمُوا هَلْ هَذَآ إِلاَّ بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالاَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

2. "Never comes to them a new reminder from their Lord, but they listen to it while they play."
3. "Their hearts trifling, and those who did wrong (***to themselves***) ***counsel together in secret*** (***saying***)***: 'Is this*** (***man***) ***other than a human being like yourselves? Will you then go to sorcery while you see*** (***it***)***?'"***
4. "He said: 'My Lord knows (***every***) ***word*** (***spoken***) ***in the heaven and the earth, and He is the All-Hearing, the All-knowing'."***

One of the signs of their turning back from the Truth has been pointed out in this verse, where it says:

"Never comes to them a new reminder from their Lord, but they listen to it while they play."

But, if, even for one time, they take it earnestly, the path of their life may change at the same time.

Again, for a more emphasis, the verse implies that their hearts have sunk in vanity and ignorance.

The verse says:

“Their hearts trifling...”

The reason of it is that they have outwardly taken all the earnest matters in play and joke; therefore, it is natural that such people will never find the way of felicity and prosperity.

Then, the Qur’an points to a part of their satanic plans, when the verse continues saying:

“...and those who did wrong (***to themselves***) ***counsel together in secret*** (***saying***)***: ‘Is this*** (***man***) ***other than a human being like yourselves?...”***

They say to each other now that he is not more than an ordinary human being, then these extraordinary actions that he does and the penetration of his speech cannot be any thing but sorcery. If so, do you go toward sorcery?

The verse says:

“...Will you then go to sorcery while you see (***it***)***?’”***

In their saying, the disbelievers emphasized on two things: the first was that the Prophet (S) was a human being, and the second matter was the accusation of sorcery. Besides them, they accused him with some other false things, too, which will be rejected by the Qur’an through later verses.

The Qur’an, from the tongue of the holy Prophet (S), answers them in a general form, as follows:

“He said: ‘My Lord knows (***every***) ***word*** (***spoken***) ***in the heaven and the earth, and He is the All-Hearing, the All-knowing’.”***

They should not imagine that their hidden plans and their concealed words are not revealed to Allah. It is not such, but

“He is the All-Hearing, the All-Knowing”.

Thus, He knows everything and is aware of all deeds. Not only He hears the words but also He is aware of the thoughts which pass through the minds and the decisions that are concealed in the hearts.

Surah Al-’Anbiya’ – Verse 5

بَلْ قَالُوا أَضْغَاثُ أَحْلاَمٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَآ أُرْسِلَ الاَوَّلُونَ

5. “‘Nay!’, They say: ‘ (***These are***) ***medleys of dreams! Nay! he has forged it! Nay! he is a poet! Let him then bring us a sign like the ones that were sent unto*** (***the prophets***) ***of old.”***

After referring to two pretexts of the opponents, the Qur’an points to four other subjects they used to

apply. They said that whatever Muhammad, the Messenger of Allah (S), had brought were not revelations, but they were some confused dreams that he considered as truth and reality.

The verse says:

"'Nay!', They say: '(These are) medleys of dreams!..."

Sometimes they change their saying and say that he is a liar who has forged these words to Allah.

The verse continues saying:

"...Nay! He has forged it!..."

And sometimes they say that he is a poet, and those verses are some poetic imaginations made by him.

The verse says:

"...Nay! He is a poet!..."

And, finally they say that, passing by these things, if he is true, and he is a messenger of the Lord, he should bring a miracle for them as the former messengers had been sent with miracles.

The verse says:

"...Let him then bring us a sign like the ones that were sent unto (the prophets) of old."

Considering these contradictory attributions they attributed to the Prophet (S) it shows as a good reason that these people were not the seekers of the Truth. Their aim was to find pretexts in order to send the rival out of the scene in any rate and any form they could.

Explanations

The Arabic term /'adqa/ is the plural form of /diq/ in the sense of 'a group', or 'a collection'; and the Qur'anic word /'ahlam/ is the plural form of /hulm/ with the sense of 'dream'. Thus, the holy phrase /'adqau 'ahlam/ means 'a selection of confused dreams'.

Those disbelievers wanted the Prophet of Islam (S) to bring some miracles like those of Moses (as) and Isaac (as), but their real aim was to seek pretexts, because taking the sort of miracle depends on Divine Wisdom, not on the desires of people.

The enemy is not satisfied with striking one accusation. He attacks from every side by means of frequent accusations, and this is one of the main styles of the enemy.

Surah Al-'Anbiya' – Verses 6 - 7

مَآ ءَامَنَتْ قَبْلَهُم مِن قَرْيَةٍ أَهْلَكْنَاهَآ أَفَهُمْ يُؤْمِنُونَ

وَمَآ أَرْسَلْنَا قَبْلَكَ إِلاَّ رِجَالاً نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ

6. "There did not believe before them any town which We destroyed; will these (now) believe?"
7. "And We sent none before you, but men to whom We made revelation. So ask the people of 'Thikr'(the Reminder) if you do not know."

Former verses denoted that the disbelievers said:

"Is this man other than a human being like yourselves?"

In this verse, the Qur'an implies that not only this Prophet (S) but also the former Divine prophets were human beings to whom the revelation was made. And this, the descent of revelation to them, does not contrast with being a human being.

In the previous holy verses, there were mentioned six contradictory pretexts that the opponents of Islam sought unto the holy Prophet (S). Here by this verse, the Qur'an answers them.

At first, it refers to the miracles that they demanded as their pretext, and that the people of the towns, whom were destroyed before them, sought for such miracles, but when their suggestions were fulfilled they did not believe.

The verse says:

"There did not believe before them any town which We destroyed; will these (now) believe?"

In the meantime, the holy verse warns the disbelievers that if their demand concerning the miracles are responded and they do not believe, their destruction is certain.

Then the Qur'an answers their first rejection about the Prophet (S) as a human being. It implies that all the Messengers sent before the Prophet of Islam (S) were totally human beings and from the sort of humankind.

The verse says:

"And We sent none before you, but men to whom We made revelation…."

This is a clear historical reality with which everybody is acquainted. Therefore, if you do not know it, ask

other people.

The verse continues saying:

"…So ask the people of the Reminder if you do not know."

Surah Al-'Anbiya' – Verse 8

وَمَا جَعَلْنَاهُمْ جَسَداً لاَّ يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

8. "And We did not make them (***such***) ***bodies not eating the food, nor were they immortals."***

Among the secrets of the succession of a leader is that he always lives among the people, and in the affairs of his natural life he is generally like them so that, by seeing him and by means of his conduct, people might be practically constructed properly.

From the point of material and human necessities, prophets are never different from other people. Therefore, no one should expect prophets, reformers and teachers to be some angels; because it is an undue expectation. That is why this verse gives a further explanation about the Divine prophets that they are of humankind.

It says:

"And We did not make them (***such***) ***bodies not eating the food, nor were they immortals."***

The leader of a group should be from among those people themselves, with the same instincts, temperaments, emotions, feelings, necessities, and interests, so that he can feel their pains and problems.

It is in that case that, by being inspired with his instructions, he can choose the best way of healing them; and become an example and a good pattern for other human beings, too.

However, asking from the people of thikr (the reminder) and referring to the experts is a principle approved by wisdom. Some commentators have said that the purpose of 'the people of the Reminder' is the scholars of the Jews and Christians.

But there are a great number of traditions, narrated from Ahl-ul-Bayt (as), which indicate 'the people of the Reminder' are the Immaculate Imams (as). One of them is the following tradition.

It is narrated from Imam Ali-ibn-Musar-Rida (as) who, in answer to the question about the abovementioned verse, said:

"We are the people of Reminder, and we must be asked."[1]

Another tradition narrated from Imam Baqir (as) denotes, that, on the commentary of this verse, he said:

"The Qur'an is the Reminder, and the Ahl-ul-Bayt of the Prophet (S) are the people of the Reminder, and they must be asked."[2]

Some other traditions indicate that /ḏikr/ (reminder) is the Prophet himself (S), and his Ahl-ul-Bayt (as) are 'the people of the Reminder'.[3]

There have been recorded many other traditions which, on the whole, announce the same meaning. In numerous books and commentaries compiled by the scholars of the Sunnites, too, we are faced with some traditions containing the same concepts, including in twelve well-known commentary books of the Sunnites.[4]

There has been narrated from Ibn-'Abbas who, upon the commentary of this verse, said:

"It (means) Muhammad, Ali, Fatimah, Hassan and Husayn (as). They are the people of the Reminder, and intellect, and statement."

Again, a holy tradition has been recorded in the book of Tha'labi, narrated from Jabir-i-Ju'fi, who says:

As soon as this verse was revealed, Ali (as) said: 'We are the people of the Reminder'."[5]

This is not the first time that, in the traditions concerning the commentary of the verses of the Qur'an, we confront the statement of some definite extensions which never confine the vast concept of a verse.

As it was mentioned before, the Qur'anic term /ḏikr/ is applies for any cognizance, remembrance, and information. Thus the phrase /ahl-uḏ-ḏikr/ (the people of the Reminder) envelops all the aware and the informed persons in all fields.

But, in view of the fact that the Qur'an is the clear example of remembrance, knowledge and awareness, it has been called /ḏikr/ (Reminder). The Prophet (S) himself is also the manifest extension of /ḏikr/, and such are the Immaculate Imams (as) who are his Ahl-ul-Bayt and the heirs of his knowledge.

But, the acceptance of this matter does not oppose the generality of the concept of the verse and the occasion of its revelation which concerns the scholars of 'the People of the Book'.

It is for this reason that the scholars of theology, and the experts of Muslim law, attach to this verse when speaking about /'ijtihad/ (discretion), and that those who are unaware of the religious ordinances should follow a religious jurist.

However, the abovementioned holy verse expressed a fundamental Islamic principle, which covers all the material and spiritual subjects of the life. It warns all the Muslims that they ought to ask the people of Reminder whatever they do not know, and they should not interfere in the fields they are not acquainted with.

Thus, not only in all religious laws and Islamic affairs the subject of specialism is formally accepted, but also it is emphasized on in all fields. It is such that all Muslims, in all ages, should have some expert and aware persons available in all subjects of life so that, if there are some people who do not know how to solve their own problems, they can easily refer to them.

It is also necessary to mention that we must refer to those experts and clear-sighted persons whose truthfulness and veracity have been proved and who are rather matchless. Do we ever refer to a physician who is specialist in his branch but we are not certain of his truthfulness and uprightness in that job which the physician has?

That is why, in connection with jurisprudence and following a religious leader, the epithet of 'justice' has been put beside both /'ijtihad/ (discretion) and /'a'lamiyyat/ (being the most learned). In other words, the imitated authority should not only be both knowledgeable and aware of the Islamic affairs, but he must also be pious and God-fearing.

Surah Al-'Anbiya' – Verse 9

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَن نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ

9. "Then We fulfilled the promise unto them. So We delivered them and whomever We would, and We destroyed the extravagant ones."

Then, as a threat and a warning, the Qur'an says to the obstinate and pertinacious rejecters of the Truth that Allah had promised the prophets to relieve them from the grips of their enemies and make their enemies' plans futile.

It says:

"Then We fulfilled the promise unto them. So We delivered them and whomever We would, and We destroyed the extravagant ones."

Yes, alike the Allah's way of treatment, which was choosing prophets, the leaders of humankind, from among human beings, this was also the Allah's way of treatment that He would support His Messengers against the plots of their opponents.

And, if their frequent advices did not affect on them, He would clear out the surface of the ground from the dirt of their beings.

Surah Al-'Anbiya' – Verse 10

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَاباً فِيهِ ذِكْرُكُمْ أَفَلاَ تَعْقِلُونَ

10. "We have sent down to you a Book wherein is your Reminder. Have you then no sense?"

This holy verse, in an expressive short sentence, again answers the majority of the objections of the polytheists.

It says:

"We have sent down to you a Book wherein is your Reminder. Have you then no sense?"

Whosoever studies the verses of this Holy Book, which are the means of reminding, awakening the hearts, exciting the thoughts, and purifying the societies, he knows well that this Book, the Qur'an, is a clear and eternal miracle.

The signs of inimitability of the Qur'an are seen in it from different points of view: from the view point of extraordinary attraction, from the point of contents, such as ordinances and religious laws, beliefs, theology and so on. With the existence of this clear miracle, do they expect the appearance of another miracle?

The quality of being awakening of the Qur'an is not a compulsory aspect; but it is conditioned to man's will and that he opens the windows of his heart to it.

Explanations

The Qur'anic phrase /□ikrukum/ means either 'the means of remembrance', or 'the cause of honour and dignity of your name'. In philology, the Arabic term /□ikr/ has been meant into 'fame', and 'nobility and honour', too.6

Concerning the commentary of this holy verse, Imam Kazim (as) said:

"The purpose of the phrase 'wherein is your Reminder' is that: it is mentioned in the Book that the obedience, after the Prophet (S), should be paid to Imam; that is, your nobility and honour lies in the obedience from (immaculate) Imam after the Prophet."

1. Tafsir-i-Nur-uth-Thaqalayn, vol. 3 pp. 55 and 56
2. Ibid
3. Ibid
4. The objective meaning of 'twelve well-known commentary books of the Sunnites' is: the commentary books of 'Abu-Yusuf, Ibn-i-Hajar, Mughatil-ibn-i-Sulayman, Waki'-ibn-i-Jarrah, Yusuf-ibn-i-Musa, Ghutadah, Harbut-Ta'i, Suday, Mujahid, Mughatil-ibn-i-Hayyan, Abu-Salih, Muhammad-ibn-Musal-Shirazi.

5. 'Ihghagh-ul-Haghgh, vol. 3, p. 482
6. Ghamus-ul-Muhit

Section 2: Everything in the universe belongs only to Allah

Surah Al-'Anbiya' – Verses 11 - 13

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْماً ءَاخَرِينَ

فَلَمَّآ أَحَسُّوا بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ

لاَ تَرْكُضُوا وَارْجِعُوا إِلَي مَآ أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

11. "And how many a town We utterly destroyed (the people of) which were iniquitous, and We raised up after them another people."
12. "So when they felt (the coming of) Our punishment, behold, they (tried to) flee from it."
13. "(But it was said to them) 'Do not fly (now) and come back unto what you were made to lead easy lives in and unto your dwellings, haply you will be questioned."

Following the explanations about the obstinate polytheists and disbelievers, which were mentioned before, here, the Holy Qur'an refers to the fate of them in comparison with the end of former nations.

At first, it says:

"And how many a town We utterly destroyed (the people of) which were iniquitous, and We raised up after them another people."

Then, the Qur'an states their circumstance when the Divine chastisement is cast over their towns and they are helpless but confronting the punishment of Allah.

The Qur'an says:

"So when they felt (the coming of) Our punishment, behold, they (tried to) flee from it."

They tried to flee from the punishment of Allah exactly like a defeated army who see the blades of the swords of the enemy above their heads and they escape every side.

But, as a blame and scorn, they are told not to fly and return to the comfortable life they have made, to the beautiful splendid castles and ornamented dwellings they have produced, perhaps the beggars and the deprive come there and ask them something.

The verse says:

"(But it was said to them) 'Do not fly (now) and come back unto what you were made to lead easy lives in and unto your dwellings, haply you will be questioned."

This phrase may be a hint to the fact that when they were living in the world and were leading their easy comfortable lives, they used to send back the beggars who come to their dwellings and asked for some helps. Now, such people are told to return and repeat the same hateful and disgraceful actions they used to do. This is, in fact, a kind of derision and blame upon them.

Surah Al-'Anbiya' – Verses 14 - 15

قَالُوا يَا وَيْلَنَآ إِنَّا كُنَّا ظَالِمِينَ

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّي جَعَلْنَاهُمْ حَصِيداً خَامِدِينَ

14. "They said: 'Oh woe to us! Verily we were unjust'."
15. "And this their crying ceased not till We made them as reaped corn, extinct."

In any case they may be, they will be informed and aware when they reach this period. Whatever they used to take joke formerly, they will see in the most serious form and reality in front of them, so that they shout and, as the verse says:

"They said: 'Oh woe to us! Verily we were unjust'."

But this compulsory wakefulness, which comes into being for everybody when they face with the earnest scenes of punishment, is worthless and is of no avail in changing their fate.

Therefore, the Qur'an adds through this verse:

"And this their crying ceased not till We made them as reaped corn, extinct."

However, the Qur'anic term /hasid/, in the sense of 'what is reaped', means 'harvested'.

The Arabic word /xamid/ means ‘extinguished’.

Surah Al-’Anbiya’ – Verses 16 - 17

وَمَا خَلَقْنَا السَّمَآءَ وَالاَرْضَ وَمَا بَيْنَهُمَا لاَعِبِينَ

لَوْ أَرَدْنَآ أَن نَتَّخِذَ لَهواً لاَتَّخَذْنَاهُ مِن لَدُنَّآ إِن كُنَّا فَاعِلِينَ

16. “And We did not create the heaven and the earth and what is between them in play.”
17. “Had We intended that We should take amusement we would certainly have taken it from before Ourselves, if We would do (***such a thing***)***.”***

In view of the fact that the former verses illustrated this fact that the faithless transgressors did not consider any good for their creation except feasting and drinking, or, in fact, they imagined that the world might be aimless.

Here, in order to nullify this doctrine and to prove the existence of a worthy aim for the Divine creation of the whole world in general, and humankind in particular, the Qur’an says:

“And We did not create the heaven and the earth and what is between them in play.”

This vast land, this high sky, and these various and lively creatures that are found in them, show that there have been an important purpose for their creation. Yes, they have been created, on one side, to denote that there is a great Creator for them and they are simply some signs to His Grandeur.

And, on the other side, they have been created to work as a reason for Resurrection. Otherwise, all these things were meaningless to be created for a few days of life.

Now that it is certain that the creation of the world is not aimless, this fact is also certain that the aim of this creation has not been a hobby for Allah, because it will be an irrational hobby. The verse says:

“Had We intended that We should take amusement we would certainly have take it form before Ourselves, if We would do (***such a thing***)***.”***

This holy verse conveys two facts. The first is that it is impossible that the aim of Allah to be a hobby and play. Then it implies, on the supposition that His aim were a play, the play should be apt to His Essence. It should be something out of the world of abstractions, not out of the world of the limited matter.

Explanations

In Arabic, the word /lau/ is used for an action which is impossible to be done, and since, here, /lahw/

(play) is impossible to be attributed to Allah, this word has been applied in this verse.

In these verses, at first Allah says:

"...We did not... in play",

and then He continues saying:

"Had We intended that We should take amusement..."

but He does not say:

"...that We should take play".

Thus, it makes clear the meaning that the essence of 'amusement' and 'play' is the same.

It has been recorded in Al-Mizan, the commentary, that a regulated action which is done by some imaginary aims, like some childish deeds, is called 'play', but as soon as these imaginary actions become earnest, so that they hinder man from the main affairs and change into the form of hobbies, they are called 'amusement' both of which are futile and meaningless when concerning Allah.

This subject has frequently emphasized on in the Qur'an that the world of existence is not a play, but has an aim. If, granting an impossibility, Allah intended an aim of play, He would not pay to creation of man; He might not put all those prophets into trouble; He would not bid and forbid anything; and He would not assign any reward and retribution for human beings.

Surah Al-'Anbiya' – Verse 18

بَلْ نَقْذِفُ بِالْحَقِّ عَلَي الْبَاطِلِ فَيَدْمَغُهُ فإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

18. "Nay! But We hurl the truth against falsehood so that it breaks out its brain, and behold, falsehood vanishes away. And yours will be woe for that which you ascribe (unto Allah)."

The, Arabic term /qa afa/ means 'to throw from a long distance swiftly and powerfully'; and the Qur'anic term /damq/ is used for 'a stroke upon head so that its effect reaches the brain'.

The Qur'anic word /wayl/ here means 'punishment and destruction'. It is usually used for an instance which deserves 'destruction'.[1]

However, in order to futile the imaginations of those who consider the world aimless, or as a means of pleasure, the Qur'an, with a decisive tone, implies that this world is a collection of 'Truth' and 'reality'. It is not so that whose fundamental be based upon falsehood.

The verse says:

"Nay! But We hurl the truth against falsehood so that it breaks out its brain, and behold, falsehood vanishes away…."

And, at the end of the abovementioned verse, the Holy Qur'an continues saying:

"…And yours will be woe for that which you ascribe (***unto Allah***)***."***

This concluding phrase means that Allah (s.w.t.) always sets some clear reasonable proofs and manifest miracles from Him against the vain imaginations of such people, in order that these illusions can be wretched in the view of the wise men and possessors of intellect.

Surah Al-'Anbiya' – Verses 19 - 20

وَلَهُ مَن فِي السَّمَاوَاتِ وَالاَرْضِ وَمَنْ عِندَهُ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلاَ يَسْتَحْسِرُونَ

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لاَ يَفْتُرُونَ

أَمِ اتَّخَذُوا ءَالِهَةً مِنَ الاَرْضِ هُمْ يُنشِرُونَ

19. "And to Him belongs whoever is in the heavens and the earth; and those who are with Him are not proud to worship Him, nor do they get weary."
20. "They glorify (***Him***) ***by night and day; they never intermit."***
21. "Or have they taken gods from the earth who can raise (***the dead***)***?"***

In figurative ownerships, the further man becomes near to Allah he fears less and, therefore, he sometimes commits a vice, too. But, in real ownerships, the nearer a man becomes to Allah, he worships Him more.

The words through the former verses were about this fact that the world of existence has a designed progressive aim for human beings.

Now, in view of the fact that there may appear this thought that: how Allah is in need of Faith and worship, then the Qur'an pays to answer this question, when it says:

"And to Him belongs whoever is in the heavens and the earth; and those who are with Him are not proud to worship Him, nor do they get weary."
"They glorify (***Him***) ***by night and day; they never intermit."***

In this case, how does He need to your obedience and your worship? Thus, His order of Faith, worship, righteous deed, and servitude upon you all are for your own interest and your benefit.

Next to the statement of negation of vanity and aimlessness of the world of existence expressed in former verses, in the following holy verse, the Qur'an refers to the Unity of the Worshipped Who is the Deviser of this World.

It says:

"Or have they taken gods from the earth who can raise (the dead)?"

Surah Al-'Anbiya' – Verse 22

لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

22. "If there were, in the heavens and the earth, (other) gods besides Allah, they would both certainly go to ruin. So glorified is Allah, the Lord of the 'Arsh, from what they attribute (unto Him)."

This verse is one of the clear reasons of the negation of any god as well as polytheists' gods. It says:

"If there were, in the heavens and the earth, (other) gods besides Allah, they would both certainly go to ruin…."

In that case, the regulation of the world would disturb.

The verse continues saying:

"…So glorified is Allah, the Lord of the 'Arsh, from what they attribute (unto Him)."

These undue attributes unto Him, these false idols and imaginary gods are naught but some illusions, and the Essence of Allah, the Pure, therefore may not be polluted by these undue attributes.

The proof which has been mentioned in the verse under discussion upon Unity and negation of any god, besides being simple and clear, is one of the exact philosophical proofs in this field. The Islamic scholars call it 'a mutual hindering proof'.

This reasoning, briefly speaking, says that no doubt there is a single regularity dominated over this world. This harmony existed in the laws and order of the creation denotes that they have originated from a single source, because if the sources were different and the wills were various, this harmony and agreement would never exist; since each of them might have a separate requirement and would nullify the effect of the other, and, consequently, the world might finally go to destruction.

Husham-ibn-Hakam once asked Imam Sadiq (as) what the reason of Unity of Allah was. Imam (as) said:

*"The continuation of devices (of the world) and the completion of creation, is the reason of His Unity..."*2

This verse is an answer to those who used to believe in a separate god for every thing and every affair.

That is why the Qur'an says:

"The Lord of the 'Arsh"

which means Allah is the Lord of the whole world of existence.

Surah Al-'Anbiya' – Verse 23

لاَ يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ

23. "He (Allah) will not be questioned as to what He does, but they will be questioned (for their deeds)."

After proving the Unity of the Controller of this world by the reasoning which was explained in the previous verse, the Qur'an in this verse implies that He has arranged the world so wisely that there is no room for any objection and talk upon it. Yes, no one can object Him and question Him, while others are not like that, because there may be many objections and questions upon their deeds.

The verse says:

"He (Allah) will not be questioned as to what He does, but they will be questioned (for their deeds)."

Questions are two kinds. One sort of question is that a person desires to know the main point and the real aim of an affair. This kind of question is permissible, even about the deeds of Allah, too.

The other kind of question is the protesting question. This sort of question implies that a performed action has been wrong or improper. It is evident that this kind of question, concerning the deeds of Allah, the Wise, is meaningless. But there is room for asking this kind of question, if necessary, about the deeds of others.

This fact has also been mentioned that the Qur'an has repeatedly pointed out that men are responsible for their own actions, including the verse which says:

"So, by your Lord, We would most certainly question them all."3

And, in another verse of the Qur'an, we recite:

"And stop them, (for) they shall be questioned." 4

However, on the Day of Judgment, people will surely be questioned about their thoughts and intentions, youth and lifetime, incomes and expenditures, choosing the leader, and obedience from dignitaries.

Surah Al-'Anbiya' – Verse 24

أَمِ اتَّخَذُوا مِن دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَن مَعِيَ وَذِكْرُ مَن قَبْلِي بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ الْحَقَّ فَهُم مُعْرِضُونَ

24. "Or have they taken other gods besides Him? Say: 'Bring your proof! This (Qur'an) is the remembrance of those who are with me, and the remembrance of those before me. But most of them do not know the truth, so they are averse'."

This verse contains two more reasons upon the negation of polytheism. These couple of evidences together with the previous evidence makes three proofs in that field.

At first it says:

"Or have they taken other gods besides Him? Say: 'Bring your proof!..."

This statement indicates that if you relinquish the previous reasoning upon the fact that the regulation of the world of existence is the evidence to Unity, there is at least, no reason to prove the deity of these gods. How then does a wise person accept something without any reason?

Then, the Qur'an points to the last reason here, where from the tongue of the Prophet (S) it implies that this is not only the word of mine and that of my companions', who talk upon Unity, but this is also the saying of the prophets before me.

The verse says:

"...This (Qur'an) is the remembrance of those who are with me, and the remembrance of those before me...."

This reasoning is the same reasoning that the scholars of theology bring under the title of 'the consensus of prophets upon the Oneness of Allah'.

And, since sometimes it happens that the abundance of idle worshippers causes some persons not to accept Unity, the Qur'an continues as follows:

"...But most of them do not know the truth, so they are averse'."

The opposition of the majority of the ignorant people against the truth in many societies has always been an evidence taken by some unaware ones for their turning away. And, the Holy Qur'an has seriously condemned reliance on majority.

However, Ali (as) said:

"By the descent of the Qur'an to the Prophet (S), the knowledge of the former prophets, and the knowledge of Allah's saints, and the knowledge of whatever will happen until the Resurrection have been given to him (S)."

Then Imam Ali (as) recited the above-mentioned verse:

"This (Qur'an) is the remembrance of those who are with me, and the remembrance of those before me."

Therefore, the Qur'an continues the knowledge of whatever had been before and whatever exists now and whatever will be in future.[5]

Surah Al-'Anbiya' – Verse 25

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِي إِلَيْهِ أَنَّهُ لاَ إِلَهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

25. "And We sent no Messenger before you but We revealed unto him that 'Verily there is no god but I; so worship Me (alone)'."

Allah has manifestly announced in the Holy Qur'an that Muhammad, the Prophet of Islam, is the seal of the Prophets, where it says:

"Muhammad is not the father of any of your men, but he is the Apostle of Allah and the last of the prophets;..."[6]

Yet, it has referred to this meaning in different ways and by different occasions. Among them is the fact that more than 30 times the Qur'anic phrase: /min qablika/ (before you) has been repeated in various occurrences of the Qur'an while the phrase /min ba'dika/ (after you) has not occurred in the Qur'an even for one time.

And, since it is possible that some unaware persons say that they have prophets such as Isac (as) who has invited them to numerous gods, the Qur'an, with full explicitness, in this verse says:

"And We sent no Messenger before you but We revealed unto him that 'Verily there is no god but I; so worship Me (alone)'."

And, thus, it proves that, among Divine prophets, neither Isaac (as) nor other than him has invited people to polytheism at all, and these kinds of attributions are some slanders.

Surah Al-'Anbiya' – Verses 26 - 27

وَقَالُوا اتَّخَذَ الرَّحْمنُ وَلَداً سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ

لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ

26. "And they say: 'The Beneficent (Allah) has taken to Him a son.' Glory be to Him! Nay, but (angels) are (His) honoured servants."
27. "They do not precede Him in speech, and (only) according to His commandment do they act."

This idea that the angels are Allah's children, not only had been accepted by some polytheists, but also had been current among the Jews and the Christians.[7]

And since in the previous verse the words were about the Divine prophets and nullification of any kind of polytheism, this verse is upon the negation of angels as the children of Allah.

The explanation is that: many of the polytheists of Arab believed in angels as the children of Allah. The Qur'an has condemned this baseless superstitious belief and proves its falsehood through various reasonings.

At first, it says:

"And they say: 'The Beneficent (Allah) has taken to Him a son.'..."

If they mean that this son is a 'true son', the requisite of it is to be body; and if the son is adoption, which had been common amongst Arabs, that is also a proof for feebleness and inability.

But attributing a son to an Essence that is Eternal, non-body, and free from want from any point of view, is absolutely meaningless.

That is why, in order to negate Him from any blemish and defect, immediately after that, the verse continues saying:

"...Glory be to Him!..."

Then in some different statements it explains the qualities of the angels, which, on the whole, are some clear evidences for the lack of child attributed to Allah:

They are the servants of Allah:

"…(angels) are (His) honoured servants."

They are some honoured and worthy servants:

"…(His) honoured servants."

They are not like the disobedient servants who serve their master only under the pressure of that master. For the sake of the sincerity of these divine angels in their servitude, Allah has honoured them, too, and He has increased His bounties for them.

The verse says:

"…Nay, but (angels) are (His) honoured servants."

They are sincerely so polite and obedient unto Allah that they never precede Him in speech; and also from the point of action, they always act only according to His commandment. The verse says:

"They do not precede Him in speech, and (only) according to His commandment do they act."

Are these qualities the epithets of children or the qualities of the servants?

Explanations

1. Applying the Qur'anic term /mukramun/ (honoured) for the angels is for the reason that, firstly, they are the servants of Allah (s.w.t.), and, secondly, this servitude is accompanied with sincerity.

2. The holy word Beneficent used for Allah (s.w.t.) had been an acquainted name among the polytheists. The existing conditions, which dominate a person, affect on his beliefs and judgments. Since human beings have physical bodies and find themselves some needy ones, they also think of Allah, Who is free from corporeality and neediness, in the same way.

Surah Al-'Anbiya' – Verse 28

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى وَهُم مِنْ خَشْيَتِهِ مُشْفِقُونَ

28. "He knows what is before them and what is behind them, and they (angels) do not intercede except for him with whom He is well-pleased and they tremble in awe of Him."

The Arabic term /xauf/ usually means 'to be afraid of sin', while the Qur'anic word /xašyat/ means: 'to be afraid of the Greatness of Allah', a fear which is always accompanied with glorification and veneration.

Some Islamic traditions indicate that the objective meaning of the Qur'anic phrase / man–ir–tada/, mentioned in the verse, is the one whose religion is consented (by Allah), although he is sinful. The reason of it is that a believer, for the repentance he shows after committing a sin, will be divinely favoured and will be interceded.

However, the holy verse, pointing to the Awareness of Allah unto the situation of the angels, implies that He knows both the present and the future deeds of the angels so that He (s.w.t.) is aware of their life in this world and the world to come. He is cognizant of the status of before their existence and after it.

The verse says:

"He knows what is before them and what is behind them..."

Certainly the angels do know that Allah (s.w.t.) has such an encompassing knowledge about them. This very cognition causes that they neither say anything before Him nor do they disobey His commandments.

Then the noble verse continues implying that, undoubtedly, the angels, who are the worthy and honourable servants of Allah, will intercede for those who are in need of it, but this fact must be noted that they will never intercede save for the one whom they know Allah is well–pleased of and He has given the permission of his intercession.

The verse says:

"...and they (angels) do not intercede except for him with whom He is well-pleased..."

The abovementioned sentence is an answer to those people who used to say that they worshipped the angels in order that they intercede for them with Allah. The Qur'an says that the angels cannot do anything from their own accord. Therefore, whatever you desire you may ask Him directly, even for the leave of intercession.

It is also for this very cognition that they fear only Him.

The verse says:

"...and they tremble in awe of Him."

They do not fear that they have done a sin, but they are in awe of shortcoming in worship before Him and of leaving the better.

Surah Al–'Anbiya' – Verse 29

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِن دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ

29. "And whoever of them (the angels) says: 'Verily I am a god besides Him, such a one We recompense with Hell, even so do We recompense the unjust."

This holy verse may be of the kind to be said that others understand it. It means that people should know that whoever, even the honourable angels (the consideration of which is impossible concerning them), call others to polytheism, they must wait for the retribution of Hell.

It is quite evident, of course, that the divine angels, with those outstanding special qualifications, and the high rank of pure servitude they have, will never claim deity. But if, supposedly, one of them says he is a god besides Allah (s.w.t.), He will recompense him with Hell.

The verse says:

"And whoever of them (the angels) says: 'Verily I am a god besides Him, such a one We recompense with Hell, even so do We recompense the unjust."

The probable claim of divinity, in fact, is a clear example of injustice to oneself and to the society and it is involved in the general law.

1. Lisan-ul-'Arab
2. Tauhid-i-Saduq, p. 250
3. Surah Al-Hijr, No. 15, verse 92
4. Surah As-Saffat, No. 37, verse 24
5. Tafsir-us-Safi, and Tafsir-i-Furat
6. Surah Al-'Ahzab, No. 33, verse 40
7. The Commentary of Furqan

Section 3: Every Soul Shall Taste Death

Surah Al-'Anbiya' – Verse 30

أَوَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالأَرْضَ كَانَتَا رَتْقاً فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلاَ يُؤْمِنُونَ

30. "Do not those who disbelieve see that the heavens and the earth were joined together before We clove them asunder, and We made from water every living thing? Will they not then believe?"

Here, there have been stated a few signs of Allah in the system of the world of existence and its regular order, which is an emphasis on the previous discussions regarding the reasons of Monotheism.

At first it says:

“Do not those who disbelieve see that the heavens and the earth were joined together before We clove them asunder, and We made from water every living thing?...”

Then, the Qur’an questions that, after having seemed these clear signs, do they not believe yet?

The holy verse continues saying:

“...Will they not then believe?”

There are some different ideas offered by the commentators about the purpose of the words /ratq/ (joining) and /fatq/ (separation) mentioned in the above verse, which concern the heavens and the earth. Among them, three interpretations seem more appropriate, and, as it will be explained, all of them may be found in the concept of the verse.[1]

1. Attaching the heaven to the earth refers to the beginning of the creation.

According to the attitudes of some scientists, this world had been in the form of a single great unit of blazing vapor that, as a result of some different inward explosions and movements, it gradually divided into parts and the stars and planets, including the solar system and the earth, came to being, and still the world is expanding.

2. The purpose of this attachment is the monotony of the substances of the world so that all of them were gathered in one another and formed apparently a single matter. But, as the time passed, the substances separated from each other, and some new compounds appeared.

Thus many kinds of plants, animals, and other creatures existed in the heaven and the earth. These beings are in a condition that each of them has a special system and some effects and properties particular to itself. Every one of them is a sign for the infinite Knowledge, Glory and Might of Allah.[2]

3. The objective of the attachment of the heaven is that at first it did not rain, and the attachment of the earth is that at that time there grew no plant at all over it, but Allah started both of them. He caused to rain from heaven and He caused plants to grow on the earth.

There are numerous traditions narrated from the Ahl-ul-Bayt (as) which refer to the latter meaning while some of them point to the first commentary.[3]

No doubt that the latter commentary is something which is visible by the eyes that how it rains and that the lands cleave asunder and plants grow. This is completely adapted with the sentence saying:

“Do not those who disbelieve see”,

and it also harmonizes with the sentence declaring:

“...and We made from water every living thing”.

But the first and the second above commentaries do not contradict the vast meaning of these sentences, because the word ‘see’ sometimes is in the sense of ‘knowledge’. True is that this knowledge and cognizance is not available for all.

It is only the scientists who can give others some information about the past of the earth and the heaven and their attachment and, then, their separation, which may lead human beings throughout the whole centuries of the life.

It is for this reason that it has such a deep comprehensive content that can be applied by all groups of people in all times. And that is why we think there is no obstacle that this verse can embrace the whole three commentaries, each of which is correct and perfect in its own place.

We have frequently reiterated that the usage of one word, with more than one meaning, not only is not wrong but sometimes is also the reason for a high eloquence. So, some Islamic traditions indicate that the Qur’an has different layers of meaning. This may refer to this concept, too.

Concerning the Qur’anic meaningful idea, cited at the end of the abovementioned holy verse, indicating that all living things have been created from water, here we introduce two known commentaries:

1. The life of all living things, irrespective of plants and animals, depends on water; this very water that originates the descent of rain from the heaven.

Another matter is that the Arabic word /ma’/, mentioned here, refers to the drop of seed from which the living creatures are usually produced.

It is interesting that the scientists of today believe that the first gemma of life has been found in the depth of the seas, and that is why they think that the life has begun by means of water. And when we see that the Qur’an considers the creation of man out of /tin/ (mud), it is because this substance is a mixture of water and dust.

This subject is also noteworthy that the main part of man’s body, as well as that of many animals, mostly consists of water, (about seventy percent).

Some have objected that the creation of the angels and jinn both is certainly not from water, though they are some living creatures. The answer of it is clear, because the purpose in this context is those living creatures which are tangible for us.

An Islamic tradition indicates that once a person asked Imam Sadiq (as) about the taste of water.

The Imam (as) at first said:

“Ask with the aim that you learn something, not with the purpose of seeking pretext.”

Then he (as) added:

“The taste of water is the taste of life. Allah, Be He Glorified, has said: ‘And We made from water every living thing’.”[4]

In the summer, in particular, when a person, tolerating continued thirst, reaches some wholesome water in that hot weather, after drinking the first gulps of it, he feels that a spirit of life is blown into his body. The Imam, in fact intends to clarify the relation and dependence of life and water by this beautiful expression.

Surah Al–’Anbiya’ – Verse 31

وَجَعَلْنَا فِي الأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً لَعَلَّهُمْ يَهْتَدُونَ

31. “And We set in the earth firm mountains lest it should shake with them (people), and We set therein broad high ways that they may be guided.”

This holy verse has pointed to another part of the signs of Monotheism as well as the great bounties of Allah.

It says:

“And We set in the earth firm mountains lest it should shake with them (people)…”

As a shield, mountains have embraced the earth, and this causes that they prevent the intensive shakes of the earth on a large scale which appear as a result of the pressure of the inner gases of it.

Moreover, this very arrangement of the mountains usually decreases the movements of the crust of the earth against the low tides and high tides of the moon to the least.

On the other hand, if there were not any mountains, the surface of the earth would not have any peace because of the hurricanes, as it is seen in the dry hot deserts as well as salt deserts. Mountains are good places for preserving snow to store water in them for the summer.

They are often good and appropriate environments for the growth of plants and animals. The kinds of stone, which are used in buildings, are taken from mountains, and there are cited some other advantages counted among the benefits of the mountains.

Then the Qur’an points to another bounty, which is also one of the signs of the greatness of Allah, when it says:

“…and We set therein broad high ways that they may be guided.”

Verily if these valleys and gaps were not, the great series of mountains existing on the crust of the earth,

would so separate the different regions of the land that the joint of them was utterly broken, and this shows that all these phenomena have been arranged according to a proper program.

Explanations

1. The Arabic word /rawasi/ is the plural form of /rasiyah/ which means: 'fixed' and its objective in this holy verse is the 'steadfast mountains'. The term /fijaj/ is also called to the wide roads between two mountains, while the narrow roads between mountains, in Arabic, are often named: /šu'ab/.5

2. How can it be believed that Allah, the Wise, has set the mountains in order to prevent from numerous earthquakes, but He has not assigned the patient and powerful leaders to prevent mankind from slipping in events.

Surah Al-'Anbiya' – Verse 32

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَاتِهَا مُعْرِضُونَ

32. "And We set up the heaven as a roof well-protected, and yet they turn away from its signs."

In view of the fact that the mere stillness of the earth is not enough for the comfort of human's life and he must also be secured from the upward, in this verse the Qur'an adds:

"And We set up the heaven as a roof well-protected, and yet they turn away from its signs."

The objective of 'the heaven' here is the atmosphere which has encompassed the earth from every side. According to the researches of the concerning scientists, the depth of this atmosphere reaches to hundreds kilometers.

This depth of weather, which apparently is tender, is composed of oxygen and different gases, is so firm and strong that no disturbing thing that comes toward it can destroy it. It protects the earth against aerolites which continuously fall down, day and night, and are more dangerous than any bullet.

Moreover, the harmful parts of the sunrays are taken by it. Thus, it guards the earth against the fatal outside rays that comes towards it from cosmos.

Surah Al-'Anbiya' – Verse 33

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

33. "And He it is Who created the night and the day and the sun and the moon. They float, each in

an orbit.”

how do you say soul mate in farsi? This verse has referred to the creation of the night and the day as well as the creation of the sun and moon.

It says:

“And He it is Who created the night and the day and the sun and the moon. They float, each in an orbit.”

The commentators of the Qur’an have different opinions upon the interpretation of the sentence:

“They float, each in an orbit”.

But what agrees with the conclusive researches of scholars is the fact that: the purpose of the motion of the sun, in the abovementioned verse, is either a circular motion rotating around itself, or the motion it has in the whole solar system.

It is also necessary to be mentioned that the Arabic word /kull/ (each), mentioned in the verse, may refer to the moon, the sun, and also the stars all together. This meaning is understood from the word /layl/ (the night) recited in this holy verse.

Some great commentators have also said that mentioning ‘the night’, ‘the day’, ‘the sun’, and ‘the moon’ in the verse may refer to the four seasons. For, the night, which is in fact the conical shadow of the earth, has also an orbit for itself.

If a person from outside of the atmosphere looks from a distance at it, he will see that this conical dark shadow is constantly running around the earth. He will also see that the light of the sun, which shines upon the earth and produces the day, is like a cylinder that ceaselessly rotates around this glob. Therefore, the day and the night each has a line and place for itself.

Some others have said that the objective of the motion of the sun, here, is the motion created by our feeling, for, to the consideration of the observers of the earth, it seems that the sun and the moon both are moving.

Surah Al-’Anbiya’ – Verses 34 - 35

وَمَا جَعَلْنَا لِبَشَرٍ مِن قَبْلِكَ الْخُلْدَ أَفإِيْن مِّتَّ فَهُمُ الْخَالِدُونَ

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وإِلَيْنَا تُرْجَعُونَ

34. “And We appointed immortality for no man before you. Then if you die, can they be immortal?”
35. “Every soul shall taste of death; and We try you with evil and good for a testing, and unto Us you shall be returned.”

Through a part of the previous verses, we were acquainted with the fact that some polytheists objected about the Prophet (S) as why he was a human being. This verse refers to some other objections that they had. Sometimes they said that the fame that the Prophet (S), or as they called him ‘that poet,’ had got was not lasting and everything would be vanished by his death.6

Sometimes they thought such that since this man believes that he is the seal of the prophets, he should not die in order to protect his religion, and, therefore, his death in future will be the reason for the falseness of his claim.

The Qur’an answers them for their false imagination in a short sentence. It says:

“And We appointed immortality for no man before you....”

This is the invariable law of creation that no one has an eternal life. Besides that, do these people, who are happy for your death just now, live immortally after your death?

The verse says:

“...Then if you die, can they be immortal?”

The duration of a religion, creed, and a sacred law does not need the ever permanence of its bringer. His successors may continue his line after him.

Then the Holy Qur’an states the general law of death for all souls, with no exception, as follows:

“Every soul shall taste of death;...”

After mentioning the general law of death, there will arise this question that: What is the aim of this ephemeral life, and what is the use of it?

In the continuation of this holy verse, the Qur’an states as follows:

“...and We try you with evil and good for a testing, and unto Us you shall be returned.”

The Divine trial is harder when it is done by means of afflictions.

Your main abode has not been assigned in this world. It is somewhere else. You have come here only for taking examinations, and after the end of the examination and gaining the necessary development, you will go to your main abode, the world of the Hereafter.

By the way, Amir-ul-Mu'mineen Ali (as), concerning the Qur'anic sentence, saying:

"...and We try you with evil and good for a testing...",

said:

"Health and self-sufficiency is 'good', and sickness and poverty is 'evil' and both of them are for trial."[7]

Surah Al-'Anbiya' – Verse 36

وَإِذَا رَءَاكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَذَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

36. "And when those who disbelieve see you, they take you not but for mockery; (saying each other): 'Is this the one who makes mention of your gods?' And (while) they, at the mention of the Beneficent (Allah), are themselves disbelievers."

Blasphemy takes man to a point that he mocks the strong logic and the statement of the Immaculate Imam, while he is not ready to show the least disrespect to the piece of wood and stone, the idol.

Its example is that if there is a malodorous corpse in a pool, when it rains its putrefaction and fetid smell will increase. Blasphemy is like a corpse of carrion in man's soul. He brings forth some more obstinacy by seeing the Prophet (S).

So, in this verse, the Qur'an encounters the disbelievers in connection with their evil situation against the Prophet of Islam (S) which shows their wrong doctrine in some fundamental subjects. At first, the holy verse implies that they disrespectfully point to the Prophet (S) and say whether this man is the same who mentions their gods and idols maliciously.

The verse says:

"And when those who disbelieve see you, they take you not but for mockery; (saying each other): 'Is this the one who makes mention of your gods?' And (while) they, at the mention of the Beneficent (Allah), are themselves disbelievers."

It is surprising that when a person frankly says something disrespectfully about these idols, which are made of wood or stone, and tells the truth by saying that these are some soulless, senseless, and worthless beings, they wonder; but when a person denies the Merciful, Beneficent Allah, Whose impacts of favour have covered all the world, and everything is a reason for His Greatness and Mercy, it will not be wonderful for them.

Surah Al-'Anbiya' – Verses 37 - 38

خُلِقَ الإنسَانُ مِنْ عَجَلٍ سَأُوْرِيكُمْ ءَايَاتِي فَلاَ تَسْتَعْجِلُونِ

وَيَقُولُونَ مَتَي هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

37. "(The nature of mortals is such that as if) man has been created of haste; soon (enough) I will show you My signs, so do not ask Me to hasten (them) on."
38. "And they (the disbelievers) say: When will this promise (be fulfilled) if you are truthful?"

This holy verse points to one of the heinous and irrelevant deeds of those immethodical libertines.

It says:

"(The nature of mortals is such that as if) man has been created of haste;..."

There are various opinions cited upon this sentence, but it is clear that the purpose of 'man' here is the whole mankind, (those untrained people, of course, who are out of the realm of the leadership of the Divine leaders).

As it is also testified by the later holy verses, the objective meaning of the Qur'anic term /'ajal/, here, is 'haste' and 'precipitance'.

The Qur'an in another occurrence says:

"...and man is ever hasty."[8]

In fact, the sense of 'Man has been created of haste' is an emphasis, which means 'man' is so hasty that as if he has been created out of precipitancy and his whole entity has been made up out of it. And, truly, a great deal of common people are such.

They are hasty both in good deeds and evil acts, so that even when they are told if they pollute themselves with blasphemy and sin the Divine punishment will seize them, they say why it does not come soon.

Then, at the end of the verse, it says:

"...soon (enough) I will show you My signs, so do not ask Me to hasten (them) on."

The Qur'anic phrase '***My signs***' here may refer to the verses and signs of punishment, calamities and chastisement by means of which the Prophet (S) threatened them. Yet, those empty-minded people

repeatedly asked for the afflictions that the Prophet (S) had promised them.

The Qur'an, in this verse, says that they should not haste, because they will visit them soon.

This holy phrase may also refer to those miracles which prove the veracity of the Prophet (S). In this case, the phrase means that if you wait, sufficient miracles will be shown to you.

These two commentaries do not contradict each other, because the disbelievers were hasty for both of them, and, finally, Allah gave both of them to them. Yet, the first commentary seems closer to the concept of the verse and is more appropriate to the later verses.

Again, in the next verse, the Qur'an points to one of their requests that they hastily asked.

It says:

"And they (the disbelievers) say: When will this promise (be fulfilled) if you are truthful?"

They were impatiently waiting for the event of the Hereafter to happen. They were unaware of the fact that, as soon as the Hereafter happens their full helplessness and misfortune begin. But what can be done; the hasty man makes also haste even for his own misfortune and destruction.

The application of the phrase 'if you are truthful', which is in the plural form, though the Prophet of Islam (S) was the addressee, is for the reason that they addressed his true followers in this expression, too. They wanted to say that the absence of the Hereafter was the reason for that they all were liars.

Surah Al-'Anbiya' – Verse 39

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لاَ يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلاَ عَن ظُهُورِهِمْ وَلاَ هُمْ يُنصَرُونَ

39. "If those who disbelieve but know the time when they will not be able to ward off the Fire from their faces and from their backs, nor shall they be helped, (they would not hasten about the Resurrection)."

This holy verse points to one of the examples of the man's haste. The disbelievers repeatedly asked the Prophet (S) what time was the time of the promised Hereafter when they would be punished for their disbelief; and thereby they caused his annoyance.

Allah soothes the holy Prophet (S) by implying that if they were aware of the day when the Fire will encompass them not only from their fronts but also from their backs and they will have no way to run away, they would not haste to reach it. Yes, the haste of man is for his ignorance, since if he knew he would not make haste.

The abovementioned holy verse says:

"If those who disbelieve but know the time when they will not be able to ward off the Fire from their faces and from their backs, nor shall they be helped, (***they would not hasten about the Resurrection***)***."***

The application of the words: 'faces' and 'backs' in the above holy verse refers to the fact that the Hell Fire is not in a state that it comes towards them from one side, but, on the contrary, it covers both the front parts of them and their backs, so that it seems they are in the middle of the Fire and they are buried in it.

And the Qur'anic sentence /walahum yunsarun/ (nor shall they be helped) refers to the fact that these idols, which they imagine they will intercede them and help them, can do nothing for them.

Surah Al-'Anbiya' – Verse 40

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا وَلاَ هُمْ يُنظَرُونَ

40. "Nay, but it (***the Fire***) ***will come to them all of a sudden and make them confounded, so they will neither be able to repel it, nor will they be respited."***

Through this holy verse, the noble Qur'an implies that this Divine punishment and the blazing Fire will come to them suddenly so that it will make them astonished.

The above holy verse says:

"Nay, but it (***the Fire***) ***will come to them all of a sudden and make them confounded..."***

They will be so confused that they will have no power to repel their punishment. And, even if they ask for respite, in spite of their haste until then, they will not be respited.

The verse continues saying:

"...so they will neither be able to repel it, nor will they be respited."

Surah Al-'Anbiya' – Verse 41

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

41. "And indeed Messengers before you were (***also***) ***mocked, but that whereat they mocked encompassed those who scoffed at them."***

In previous verses, it was said that the idolaters and disbelievers used to mock the holy Prophet of Islam (S). Then, in order to soothe the Prophet (S) and console him, this verse implies that it is not only you whom have been mocked at, but those prophets who were before you were also ridiculed.

The verse says:

"And indeed Messengers before you were (also) mocked,..."

Yet, finally, whatever of the Divine punishments they used to mock at visited them.

The verse continues saying:

"...but that whereat they mocked encompassed those who scoffed at them."

Therefore, O Prophet Muhammad! Do not be grievous, and these kinds of acts, which are ignorantly done, should not have the least impact on your soul, or influence in your strong will.

1. Tafsir-ul-Kabir, by Fakhr-i-Razi
2. Al-Mizan
3. Tafsir-us-Safi, and Nur-uth-Thaqalayn
4. Tafsir-us-Safi, and Tafsir-i-Burhan, below the holy verse
5. Taken from Ghamus
6. Surah At-Tur, n. 52, verse 30
7. Mustadrak, vol. 2, p. 149
8. Surah Al-'Isra', No. 17, verse 11

Section 4: The Divine Mercy

Surah Al-'Anbiya' – Verses 42 - 43

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِن دُونِنَا لاَ يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلاَ هُم مِنَّا يُصْحَبُونَ

42. "Say: 'Who guards you by night and by day from (the Wrath of) the Beneficent (Allah)?' But (yet) they turn away from the remembrance of their Lord!"
43. "Or have they gods that can protect them from (the wrath of) Us? They are not able to help themselves nor can they be defended from Us."

The common powers cannot protect man from different gangers. Man is always in need of the protection and support of Allah, because protection is always of the dignity of Allah's Lordship. Thus, this holy verse implies that not only in the Hereafter no one defends you against the Divine punishment, but also in this world the case is the same.

The verse says:

"Say: 'Who guards you by night and by day from (the Wrath of) the Beneficent (Allah)?'..."

In fact, if the Lord of heaven had not set the atmosphere of the earth as a protective canopy for it, only this would have been sufficient that you had to be the target of the aerolites to be bombarded every day and night.

It is noteworthy that instead of the application of Allah, the holy word 'the Beneficent' has been used in this verse. This means that: you should see how much sin you have committed that you have caused the wrath of Allah, Who is the source of general Mercy and favour.

Then, it adds:

"...But (yet) they turn away from the remembrance of their Lord!"

They hearken neither to the advices of His prophets, nor do they let Allah's remembrance and His blessings move their hearts, nor may they use their contemplation in this way.

Again, as a question, the holy Qur'an asks: to what have these unjust and sinful disbelievers pleased themselves against the Divine retributions? Do they have gods who can defend them before the Wrath of Allah?

The verse says:

"Or have they gods that can protect them from (the wrath of) Us?..."

These artificial gods of theirs cannot even assist themselves nor can they defend themselves, nor does Allah help them by means of His Grace and spiritual power.

The verse continues saying:

"...They are not able to help themselves nor can they be defended from Us."

Surah Al-'Anbiya' – Verse 44

بَلْ مَتَّعْنَا هَؤُلَآءِ وءَابَآءَهُمْ حَتَّي طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلاَ يَرَوْنَ أَنَّا نَأْتِي الاَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ أَفَهُمُ الْغَالِبُونَ

44. “Yet, We gave provision to these and their fathers until life grew long for them. Do they not see that We come to the land, curtailing it of its sides? Are they then the victors?”

This holy verse has pointed to one of the main reasons of the disobedience of the faithless persons.

It says:

“Yet, We gave provision to these and their fathers until life grew long for them....”

But, this long life and abundant divine blessings did not move the sense of gratitude in them so that they might humble themselves in worshipping Him. On the contrary, those divine blessings caused their pride and disobedience.

Do they not see that this present world and its gifts are not durable? Do they not see that Allah is constantly watching the land, decreasing its sides and its inhabitants?

The verse says:

“...Do they not see that We come to the land, curtailing it of its sides?...”

They see that tribes and nations come and go one after another, in a manner that even the scientists, dignitaries, and scholars, who are the managers of the affairs of the earth, have passed away. Then, who is the victor, they or the Lord?

The verse continues:

“...Are they then the victors?”

Surah Al-’Anbiya’ – Verse 45

قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْيِ وَلاَ يَسْمَعُ الصُّمُّ الدُّعَآءَ إِذَا مَا يُنذَرُونَ

45. “Say: ‘Verily I warn you only by the revelation. But the deaf do not hear the call when they are warned.”

The glad tidings and warnings of Divine prophets are not based upon personal decisions, imaginations, conjectures and guesses, but they are wholly based on the Divine conclusive revelation.

Therefore, this fact is reiterated in this holy verse that the mission of the Prophet (S) is that he should warn people by the way of Divine revelation.

So, addressing the holy Prophet (S), it says:

“Say: ‘Verily I warn you only by the revelation....”

And, he should tell them he does not say anything from his own self, but if it does not affect their hard hearts, it is not so surprising, nor does it show any reason for the deficiency of the revelation. On the contrary, it is for the fact that when the warnings are said to the deaf persons, they cannot hear.

The verse says:

“...But the deaf do not hear the call when they are warned.”

They should have receptive ears so that they hearken the word of the Truth. The ears, which the different curtains of sin, negligence, and pride have covered, have utterly lost the ability of hearing the Truth.

Thus, those who do not utilize the divine blessings properly, it seems that they are deprived of those blessings.

That is, if a person has apparently ears, but he does not hear the Truth, or he has eyes but he does not see the facts, he is indeed deaf and blind. Sometimes, of course, preaching is not effective because individuals are not eligible and receptive; then it does not mean that there is a deficiency in the preacher or his style of preaching.

Surah Al-’Anbiya’ – Verse 46

وَلَئِن مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَاوَيْلَنَآ إِنَّا كُنَّا ظَالِمِينَ

46. “And if a blast of the punishment of your Lord touches them, they will certainly say: ‘Woe unto us! Verily we were unjust’.”

Those persons who do not awake by the warnings of divine prophets, will surely be awaken by the lashes of the divine punishment. By confronting the simplest danger, all claiming vanities will be destroyed and the sleeping consciences will awaken.

This holy verse implies that these unaware proud people, who never obeyed the Lord when they were in peace and affluence, will be so worried when a little punishment of Allah visit them that they cry that they were all oppressors and unjust.

The verse says:

“And if a blast of the punishment of your Lord touches them, they will certainly say: ‘Woe unto us! Verily we were unjust’.”

But, what is the use of it? This constrained awareness does not benefit them.

Surah Al-'Anbiya' – Verse 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَي بِنَا حَاسِبِينَ

47. "And We shall set up the balances of justice for the Resurrection Day, so that no soul shall be wronged anything; and even if there be* (*an action*) *of the weight of grain of mustard seed, We will bring it* (*into account*)*, and sufficient are We* (*as*) *reckoners."

This holy verse points to the exact and just Reckoning of the deeds on the Resurrection Day and the precise and just rewards of the Hereafter in order that the disbelievers and oppressors know, supposing that the punishment of this world does not encompass them, the chastisement of the Hereafter is certain, and their entire acts will minutely be reckoned.

Allah in this holy verse says:

"And We shall set up the balances of justice for the Resurrection Day..."

The available Islamic traditions indicate that: on the Day of Resurrection, the scales of measurement of people's deeds are prophets (as), the immaculate Imams (as), the sanctified, and the righteous, those near stationed ones in whose record of deeds there is not any dark spot.

These scales of measurement are so exact and regular that as if they are the justice themselves. For this reason, the verse immediately adds:

"...so that no soul shall be wronged anything;..."

That is, neither the divine reward of the righteous will be decreased, nor the proper punishment of the wrong doers will be added to.

This negation of 'being wronged anything' does not mean that there will not be exactness in Reckoning. On the contrary, the case will be such that the least thing of good and bad will be made present and will be measured.

The verse continues saying:

"...and even if there be* (*an action*) *of the weight of grain of mustard seed, We will bring it* (*into account*)*..."

And, this alone is enough that Allah is the Reckoner of the deeds of the servants.

The verse says:

“...and sufficient are We (as) reckoners.”

Surah Al-’Anbiya’ – Verses 48 - 49

وَلَقَدْ ءَاتَيْنَا مُوسَي وَهَارُونَ الْفُرْقَانَ وَضِيَآءً وَذِكْراً لِلْمُتَّقِينَ

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِنَ السَّاعَةِ مُشْفِقُونَ

48. “And indeed We gave Moses and Aaron the Furqan (criterion) and a Light and a Reminder for the pious ones.”
49. “Those who fear their Lord in secret and they dread the Hour (of doom).”

There are stated some outstanding points from the lives of the Divine prophets in this verse and the following ones, which have fairly been enlightened with some very instructive matters.

These explanations make more clear the former discussions upon the messengership of the holy Prophet of Islam (S) and his conflicts with the opponents, and with regard to the existing principals among them.

In this verse, it says:

“And indeed We gave Moses and Aaron the Furqan (criterion) and a Light and a Reminder for the pious ones.”

Then, in the next verse, the Qur’an introduces the pious as having the following qualities.

The verse says:

“Those who fear their Lord in secret and they dread the Hour (of doom).”

Their dread is a kind of fear which is mingled with respect and glorification to Him.

The pious, in fact, are very interested in the Resurrection Day, since it is the center of the reward and grace of Allah; yet they are also frightened of the Reckoning of the Lord.

Explanations

In the same way that the general aims of the prophets are alike, the qualities of their celestial Books are also similar. Those qualities which are mentioned in this verse about the Torah, in some other verses of the Qur’an, they are attributed to the Qur’an, too, such as Furqan, Light, Reminder.

1- Furqan:

"Blessed is He Who sent down the Furqan upon His servant…" 1

The Qur'anic term /furqan/ is called to a news by which 'right' is recognized from 'wrong'.

2- Light: /diya'/

"…and We have sent down to you a manifest Light." 2

3. The Reminder: /�ikr/.

"Verily, We (Ourself) have sent down the Reminder (the Qur'an)…" 3

Surah Al-'Anbiya' – Verse 50

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنتُمْ لَهُ مُنكِرُونَ

50. "And this (Qur'an) is a blessed Reminder which We have sent down (for you). Do you then deny it?"

Concerning the Qur'an being blessed, this is sufficient to know that, in a short time, it could turn many people from polytheism to monotheism, from separation to unity, from ignorance to knowledge, from wildness to civilization, from captivity to government, from pollution to purity, from poverty to richness, from stagnation to running, from superstitions to facts, from disgrace to glory, from following the false deities to obeying the immaculate Imams (as), from negligence to awareness, from instability to steadfastness, from disbelief to faith, and, concisely speaking, from darkness to light.

So, this holy verse, comparing the Qur'an with the former Divine Books, says:

"And this (Qur'an) is a blessed Reminder which We have sent down (for you). Do you then deny it?"

Is there any room for denying such a Book? The reasons of its legitimacy are found inside of it, its luminosity is manifest, and its followers are prosperous and victorious.

The sanctity of the Qur'an is not deniable; and it is such a Book that its admonitions can attract millions of hearts to itself in different ages and out of many generations.

To be acquainted with the extent that how much this holy Qur'an is the cause of cognizance and source of beatitude, it is quite enough to consider the status of the residents of Arabian Peninsula before the descent of the Qur'an when they used to live in wildness, ignorance, poverty, misery and dispersion, comparing with their status after the descent of the Qur'an, when they became an example for others.

We may also consider the condition of some nations before and after that the Qur'an went among them.

1. Surah Al-Furqan, No. 25, verse 1
2. Surah An-Nisa, No. 4, verse 174
3. Surah Al-Hijr, No. 15, verse 9

Section 5: Abraham Argues Against Idolatry

Surah Al-'Anbiya' – Verses 51 - 52

وَلَقَدْ ءَاتَيْنَآ إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُم لَهَا عَاكِفُونَ

51. "And indeed We gave Abraham aforetime his rectitude, and We were aware of him** (**his eligibilities**)**."
52. "When he said to his father and his people: 'What are these images** (**and lifeless statues**) **unto which you pay devotion'?"

In previous verses, the statement was upon the Torah and the Qur'an, while in this verse Allah declares that sending prophets and celestial Books is not a new matter, and before this, at the time of Abraham (as), there was the subject of the invitation of the deluded people unto the Truth.

Therefore, an important part of the life and struggles of Abraham against idolaters is referred to here.

At first, it says:

"And indeed We gave Abraham aforetime his rectitude, and We were aware of him** (**his eligibilities**)**."

Then, the Holy Qur'an points to one of the most important programs of Abraham (as) where it says:

"When he said to his father and his people: 'What are these images** (**and lifeless statues**) **unto which you pay devotion'?"

The word 'father', mentioned in this verse, refers to his uncle, 'Azar, because in Arabic language sometimes 'uncle' is called /'ab/ (father), too.1

This Abraham’s saying, in fact, is a clear reasoning for making the act of idol worshipping futile, because what is seen of the idols is their mere statues and the rest is delusion and conjecture.

The Arabic word /tamail/ is the plural form of /temal/ with the sense of ‘lifeless statues’.

Having a glance over the history of idolatry shows that making statues had initially been used as a remembrance of the dignitary, which, later, became gradually as a state of sanctity and turned in the form of worship.

Surah Al-’Anbiya’ – Verses 53 – 54

قَالُوا وَجَدْنَآ ءَابَآءَنَا لَهَا عَابِدِينَ

قَالَ لَقَدْ كُنتُمْ أَنْتُم وءَابَآؤُكُمْ فِي ضَلاَلٍ مُبِينٍ

53. “They said: ‘We found our fathers worshipping them’.”
54. “He said: ‘Indeed you and your fathers have been in manifest error’.”

Abraham told the idol worshippers that both they and their fathers had been in manifest fault, while they had no proper answer to that clear logic. They only repelled the proposition from themselves and related it to their ancestors.

Thus they said that they had seen their fathers and ancestors that they had been worshipping those idols, and therefore, they were loyal to the traditional custom of their ancestors.

The abovementioned holy verse says:

“They said: ‘We found our fathers worshipping them’.”

Since there is no reason that ancestors might be wiser and more knowledgeable than the substituting generations, and in most cases the circumstances prove the reverse, because, with the past of time, sciences and knowledge develop, so Abraham immediately told them that not only they but their fathers also were certainly in aberration.

The verse says:

“He said: ‘Indeed you and your fathers have been in manifest error’.”

A Few Traditions Upon Misguidance

1- The Messenger of Allah (S) said:

"I fear about my Ummah for three (main things) after me: misguidance after guidance, the seditions which cause aberrations, and the vain desire of the belly and of pudendum."[2]

2- Amir-ul-Mu'mineen Ali (as) said:

"Whoever seeks guidance other than Allah's guidance will go astray."[3]

3- Imam Baqir (as) said:

"Verily Allah, Almighty and Glorious, appointed Hadrat Ali (as) (to leadership) to be a sign between Him and His servants.

Then, whoever has known him (his right) is a believer, and whoever has rejected him is a disbeliever; and whoever has not known him gets astray, and whoever appoints another (leader) with him is a polytheist, and whoever has confessed his mastership will enter Paradise."[4]

4- Imam Amir-ul-Mu'mineen Ali (as) said:

"The most polluted deeds is that which causes misguidance."[5]

5- Muhammad-ibn-Muslim said:

"I heard that Imam Baqir (as) in a tradition was saying: 'And do know O' Muhammad! Verily the leaders of injustice, as well as their followers, are far from the religion of Allah. Certainly they have gone astray and lead astray, and the deeds that they do

'... are like ashes on which the wind blows severely on a stormy day; they will have no power over any thing out of what they have earned; that is the very straying, far (and deep)'."[67]

6- Zurarah once said:

"I heard that Imam Sadiq (as) in a tradition was saying: 'O' Allah! Cause me know You for verily if You do not make me know You I will not know Your prophet.

O' Allah! Cause me know Your prophet, for verily if You do not make me know Your prophet, I will not know Your Hujjah. O' Allah! Cause me know Your Hujjah, for verily if I do not know Your Hujjah I will get astray from my religion (and will be misguided)."[8]

7- Imam Baqir (as) said:

"Whoever teaches a part of guidance (to any one) will have the like of the reward of those who act it and there will decrease nothing of the rewards of them; and whoever teaches a part of aberration (to any one) the sin of those who commit it will be for him without decreasing anything from their sins."[9]

8- Yazid-ibn-'Abdulmalik narrates that Imam Sadiq (as) said:

“Visit each other because your visit will cause your hearts to be enlivened and our sayings to be remembered, and our sayings may make you kind to each other.

Then if you practically take them (and do accordingly), you will develop and be prosperous; and if you abandon our sayings you will get astray and annihilate. Therefore, take them (and do accordingly), for I stand guarantor of your rescue and prosperity.” 10

Surah Al-’Anbiya’ – Verses 55 - 56

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللاَّعِبِينَ

قَالَ بَل رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالاَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَي ذَلِكُم مِنَ الشَّاهِدِينَ

55. “They said: ‘Have you brought to us the truth, or are you one of the triflers’.”
56. “He said: ‘Nay! But your Lord is the Lord of the heavens and the earth Who originated them, and I am unto this (fact) one of the witnesses’.”

This statement of Abraham (as) which was accompanied with kinds of emphasis and was said in a perfect decisiveness, caused the idol worshippers to come a little to themselves and try to investigate and research about the truth. They turned to Abraham (as) and asked him implying whether he had brought them a true matter or he was joking.

The verse in this regard says:

“They said: ‘Have you brought to us the truth, or are you one of the triflers’.”

But, in answer to them, Abraham (as) explicitly said that what he said was serious and was the exact fact that: their Lord is the Lord of the heavens and that of the earth.

The above holy verse says:

“He said: ‘Nay! But your Lord is the Lord of the heavens and the earth Who originated them…”

Abraham (as) continued that this is the same Lord Who had created them and he was one of the witnesses of that notion.

The verse continues saying:

“…and I am unto this (fact) one of the witnesses’.”

By this sharp statement, Abraham (as) showed that that One is eligible to be worshipped Who is the

Creator of them and the Creator of the earth and all beings.

Surah Al-'Anbiya' – Verse 57

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ

57. "And, by Allah, I will certainly plan against your idols after you go away turning your backs'."

The commentators are divided in having the opinion that how Abraham (as) stated this sharp statement. Some of them, such as the authors of Tafsir-us-Safi and Al-Mizan, believe that this sentence was not stated openly and Abraham (as) said it in secret.

The reason for this is that they believe that the explicit claim of opposition against the small and big gods of a people, lonely and on the first day of the call, is opposite to precaution. But it seems that it is not so, because the accounts of the men of Allah are different from the ordinary accounts of ours, and nothing can prevent them to pave their clear way and to perform their Divine mission.

In the previous holy verses, we recited that Abraham (as) explicitly told his people:

"...Indeed you and your fathers have been in manifest error."[11]

Did Hadrat Zaynab (as) not say to Yazid, when she was as a captive in Sham, "I belittle you", and then she started criticizing earnestly upon him and his government?

Did the great man of Iran, Imam Khomiyni, not say "The king must go", when the king was in the peak of his tyrannical kingdom, and being fully equipped with kinds of arms, he was supported by all interior and exterior powers?

Did he not tell the king's substitute: "I will nock down this government"? Did he not say to the existing dominant worldly oppressor, America, that America could do no evil? Truly speaking, to what kind of current political circumspections and ordinary precautions do these sentences agree?

Some believe that for conflicting the factors of mischief, those factors they must be struggled against in a negative manner. For instance, at the time of the tyrannical king of Iran, when the cinemas of the country were a serious means of deviation of the young generation, one of the dignitaries said:

"If people decide not to go to cinemas, the cinemas will automatically be suspended".

But, the above-mentioned holy verse condemns this kind of thought, and it persists on the fact that the source of mischief must be eradicated. The example of it is the act of Moses (as) who burnt the golden Calf, and the Prophet of Islam (S) ruined the 'mosque of dissension' where was a base for the hypocrites.

Therefore, to prove that this proposition was one hundred percent earnest, and that he (as) was steadfast in his belief in a manner that he would accept heartily all its results and consequences in whatever form they might be, Abraham added:

“And, by Allah, I will certainly plan against your idols after you go away turning your backs’.”

Abraham’s purpose was to make them understand that he would finally use an opportunity and break the idols entirely.

But, perhaps, the greatness and dignity of the idols in their minds was so high that they did not take this statement for serious, and they did not show any reaction.

They might think that it was not possible that a person let himself play with the sacred things of a people and a tribe whose government was supporting them, too. With what daring could he do that? By which power was he able to afford it?

A Few Traditions Concerning Pictures

1– The holy Prophet of Islam (S) said:

“The intensive punishment of the people on the Day of Hereafter belongs to the drawers of pictures.”

(Perhaps, the purpose of it is: ‘those who painted the pictures of gods’.)[12]

2– Abi Basir has narrated from Imam Sadiq (as) who said:

“The Prophet (S) said: ‘Gabriel came to me and said: ‘Your Lord sends you regards and has prohibited you from ‘Tazwiq’ of the houses’.”

Abu Basir said:

“Then I asked what ‘Tazwiq of the houses’ meant; when he (as) said: ‘Painting pictures in the house’.”

(It should be thought what kinds of picture there were on those days regarding that the people had the belief of idol worship in them and every picture must be considered as that.)[13]

Muhammad-ibn-Muslim said:

“I asked Imam Sadiq (as) about the drawing of the pictures of trees, sun, and moon. Then he (as) said: ‘When there is not a thing (a face) of an animal, it does not matter’.”[14]

Surah Al-’Anbiya’ – Verses 58 – 60

فَجَعَلَهُمْ جُذَاذاً إِلاَّ كَبِيراً لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

قَالُوا مَن فَعَلَ هَذَا بِآلِهَتِنَآ إِنَّهُ لَمِنَ الظَّالِمِينَ

قَالُوا سَمِعْنَا فَتىً يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

58. "So he broke them into pieces, (***all***) ***except the chief of them, that haply they may return to it."***
59. "They said: 'Who has done this with our gods? Surely he is (***one***) ***of the unjust'."***
60. "They said: 'We heard a youth making mention of them, who is called Abraham'."

However, without being afraid of the dangers of his action nor scaring from the harsh blow of the wrath of those people which could be considered as a result of his deed, in an appropriate opportunity, Abraham bravely took action and hastened fighting against those powerless gods which had so many fanatic ignorant advocators in their support.

The verse in this regard says:

"So he broke them into pieces, (***all***) ***except the chief of them..."***

Abraham's aim of doing it was that, maybe, the idol worshippers might come to him and he would say whatever was to say.

The verse says:

"...that haply they may return to it."

It is true that by the word 'idolatry' we call in mind mostly the idols made of stone and wood, but from another point of view, the words idol and idolatry have a vast meaning which envelops every consideration to anything besides Allah, in any form and state it may be. According to an Islamic tradition,

"Whatever makes man busy to itself, in a way that it makes him far from Allah, it is his idol."

Finally, the idol worshippers entered the idol temple and encountered a scene that they could not imagine it. Instead of a tidy idol temple, they faced with an untidy scene, a heap of broken idols. They shouted asking who had done that wrong to their idols and that whoever had done it had certainly been one of the oppressors.

The holy verse says:

"They said: 'Who has done this with our gods? Surely he is (***one***) ***of the unjust'."***

By this saying they indicated that the person who had done that action, in fact, had been unjust both to their gods, and to the society and to their party, and to himself.

But, a group of people who had the threats of Abraham due to the idols in mind, and knew this offensive behaviour of his to those artificial objects of worship, declared their opinion as follows:

"They said: 'We heard a youth making mention of them, who is called Abraham'."

According to some narrations, it happened at that time when Abraham was completely young, and he was probably about sixteen years old.

Surah Al-'Anbiya' – Verses 61 - 63

قَالُوا فَأْتُواْ بِهِ عَلَي أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

قَالُوا ءَأَنتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَآ إِبْرَاهِيمَ

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ

61. "They said: 'Then bring him before the eyes of the people, that they may bear witness'."
62. "They said: 'Are you the man that did this with our gods, O Abraham?'"
63. "(Abraham) said: 'Nay, it was done by this, the chief of them! Ask them if they can speak'."

Principally, it is usual that when a crime is committed, in order to find the person who has committed it, the hostile connections with the matter are investigated about. Certainly, there was no other person in that locality but Abraham who was objecting to the idols.

Therefore, all attentions turned to him, and some groups of the idolaters suggested, now that the circumstance was such, Abraham might be brought in front of the people so that those who knew him and were acquainted with the proposition could testify to his being criminal.

The verse says:

"They said: 'Then bring him before the eyes of the people, that they may bear witness'."

The callers cried around the city that those who were aware of the enmity and ill-speaking of Abraham due to idols should attend to bear witness.

At last, the court started its job with the presence of the chiefs of the people. It has also been said that Namrud himself was attending the court.

The first question which was asked from Abraham was as follows:

“They said: ‘Are you the man that did this with our gods, O Abraham’?”

Abraham answered them in such a way that they felt they were seriously surrounded, so that they could not save themselves from it.

Here is Abraham’s response:

“(Abraham) said: ‘Nay, it was done by this, the chief of them! Ask them if they can speak’.”

The principals of the job of the specialists of felony indicate that the accused person is the one who has the effects of the crime with him. Here, the ‘effects of the crime’ is with the chief idol.

Abraham wanted to say why they went to him, and why did they not accuse the chief god of theirs? He inquired whether they did not think that the chief idol probably had considered that other idols were as its future rival and, therefore, had destroyed them totally.

Since this interpretation, from the view point of the commentators, did apparently not adapt to the reality, and in view of the fact that Abraham is a prophet and an immaculate person never tells a lie, there have been stated different matters upon this Qur’anic sentence.

What seems the best of all is that Abraham (as) decisively attributed this action to the great idol, but all references testified to the fact that he did not intended to say it earnestly. He wanted to make the baseless superstitious notions of the idol worshippers manifest to them.

He decided to make them understand that those soulless pieces of stone and wood were so feeble that they could not say even a sentence in order to ask help from their worshippers, much less they wanted them to solve their problems.

In our daily sayings there are many instances similar to this meaning when, in order to nullify the speech of the opposite party and to condemn him, we put his indisputable affairs in front of him in the form of an imperative, declarative, or interrogative sentence, and this is not a lie at all. A lie is something that has not a frame of reference with it.

There has been cited a tradition in the book of Kafi narrated from Imam Sadiq (as) who said:

“He (Abraham) said this:

‘Nay, it was done by this, the chief of them’

for he intended to improve their thoughts and to tell them the idols could not do such an action.”

Then the Imam added:

“By Allah, the idols had not done it nor did Abraham tell a lie.”[15]

However, some commentators also think that probably Abraham (as) uttered this subject in the form of a conditional sentence, implying that if the idols can speak, they have done such an action. Certainly the meaning was not contrary to the actuality, because neither did the idols speak, nor had they done such a job.

There is also a tradition close to this very commentary cited in Burhan, Safi, and Nur-uth-Thaqalayn.

Surah Al-'Anbiya' – Verses 64 - 65

فَرَجَعُوا إِلَي أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ

ثُمَّ نُكِسُوا عَلَي رُؤُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنطِقُونَ

64. "So they turned to themselves and said: 'Verily, you yourselves are the unjust'."
65. "Then they were made to hang down their heads, (saying:) 'Very well indeed you know these (idols) do not speak'."

Arousing the inner senses, self finding, returning to one's self, and heeding the natural disposition of people are among the main aims of the divine prophets (as).

Therefore, the words of Abraham (as) moved the idol worshippers and aroused their sleeping conscience. As a storm which takes the abundant ash from over the flames of fire and makes its brightness clear, Abraham made manifest their monotheistic nature from behind the curtains of their bigotry and ignorance.

During a short and fleeting time, they awoke from that deep and death-like sleep and returned to their conscience and nature and told themselves that they were truly unjust to themselves. They were unjust not only to themselves, but also to the society to which they belonged, and also to the holy presence of Allah, the Bestower of the blessings.[16]

The verse says:

"So they turned to themselves and said: 'Verily, you yourselves are the unjust'."

But, the amount of the rust of their ignorance, bigotry and blindly imitation was more than that it could be completely wiped out and burnished by the call of this Champion of Monotheism.

Alas! That holy spiritual awakening state did not last long, and there appeared an opposition against this monotheistic light from the side of the evil powers, and because of ignorance existed in their dark polluted innate, everything returned to its first state.

What a beautiful and narrow sense the Qur'an has, where it says:

"Then they were made to hang down their heads..."

So, in order to bring an excuse for their deaf and dumb gods, they announced:

"...(saying:) 'Very well indeed you know these (idols) do not speak'."

They wanted to say that their idols are always silent and they never break the dignity of silence.

The idol worshippers, in fact, wanted to hide the weakness, vileness and abasement of the idols by this hollow excuse.

Surah Al-'Anbiya' – Verses 66 - 68

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَالاَ يَنفَعُكُمْ شَيْئاً وَلاَ يَضُرُّكُمْ

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلاَ تَعْقِلُونَ

قَالُوا حرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ

66. "(Abraham) said: 'Do you then worship, besides Allah, that which profits you nothing, neither hurts you?"
67. "Fie on you and on what you worship besides Allah! Have you then no sense?"
68. "They said: 'If you would do aught, burn him, and help your gods'."

The godly men generally always pursue their holy aims in whatever condition they may be, and they do not stop even for a while, although their struggles may seem to be fulfilled in different shapes.

Along the way of his messengership, at first, Abraham (as) goes toward his own uncle and relatives and invites them unto monotheism and Unity, but when he does not gain any positive result, for the second stage, he hastens to the idols and breaks them all.

After that, addressing their innate disposition, he tries to awaken them, and, finally, next to his advice and reprimand, he makes them contemplate.

He attacks them using his most violent words, and puts their minds under the frequent logical awakening blames, as the verse says:

"(Abraham) said: 'Do you then worship, besides Allah, that which profits you nothing, neither

hurts you?”

Again, this teacher of monotheism goes on his own speech further than that, and by striking the whips of scorn upon their painless souls, he said to them:

“Fie on you and on what you worship besides Allah! Have you then no sense?”

However, in blaming and scorning them, Abraham did not leave clemency, lest they would become more obstinate.

Thus, by the practical and logical reasoning of Abraham, all of the idol worshippers were condemned, but their intense obstinacy and bigotry hindered them to accept the Truth, and that was why they made a very harsh and dangerous decision about Abraham (as).

As for the reaction of the crowd, the Qur’an says:

“They said: ‘If you would do aught, burn him, and help your gods’.”

Similar to that, they said many vain things about Abraham, and they incited people to revolt against him in a way that, instead of a few loads of wood which could be sufficient to burn several persons, the inhabitants piled thousands of loads of wood over there which made a mountainous heap of wood, and, consequently, an ocean of fire was provided.

Surah Al-’Anbiya’ – Verses 69 - 70

قُلْنَا يَانَارُ كُونِي بَرْداً وَسَلاَماً عَلَي إِبْرَاهِيمَ

وَأَرَادُوا بِهِ كَيْداً فَجَعَلْنَاهُمُ الاَخْسَرِينَ

69. “We said: ‘O fire! Be you cold and safety for Abraham!’”
70. “And they intended a device against him, but We made them the worse losers.”

The men of Allah are so steadfast in their divine aims that they are ready to devote their souls. Burning alive a person is the most terrible kind of slaughter.

There are many matters cited in commentaries about the event of throwing of Abraham (as) into fire, among which is that: the polytheists, with the help and guidance of Satan, made a mangonel.

Abraham, with his matchless trust to Allah, did not ask any help from any of the angels, even from Gabriel, and, at that time, he was busy praying to Allah in solitude and supplicating to Muhammad (S) and his Ahl-ul-Bayt (as).

At last, with cries of exultation of people and while they were shouting applauding, Abraham was thrown into the horrible flames of the prepared fire by means of a mangonel. They were shouting so happily that as if the breaker of the idols was destroyed for ever and turned to ash.

But Allah, Whose command is obeyed by everything, and Who had even taught the quality of burning to fire, and Who had taught the secret of love to mothers, decided to keep safe this sincere believing servant in the ocean of fire, and to add another proof to the evidences of his honour, as the Qur'an here says:

"We said: 'O fire! Be you cold and safety for Abraham!'"

Undoubtedly, the command of Allah (s.w.t.) was a genetic command, the same command that, in the world of existence, He issues for the sun, the moon, the earth, the heaven, the water, the fire, the plants, the birds and everything, and without that command no effect comes forth from any cause.

Imam Sadiq (as) said:

"When Allah commanded the fire, saying:

'Be you cold…',

because of the extreme cold (in the midst of Namrud's fire), the teeth of Abraham were shivering and hitting against each other, until the time it was told:

'… and safety'

when its coldness disappeared and caused safety for him."[17]

Then, to draw a conclusion, the Holy Qur'an, in a short sentence, concisely implies that the polytheists had decided to annihilate Abraham (as) by this evil plan, but Allah made them the worse losers of people.

The verse says:

"And they intended a device against him, but We made them the worse losers."

It is evident that by remaining Abraham safe in the middle of that fire, the scene changed entirely, the cries of joy fell down, and the mouths were wide open out of surprise, but still bigotry and obstinacy hindered them to accept the truth perfectly, although the alert hearts (minds) got their interest from this event and their faith unto the Lord of Abraham was increased.

However, the Arabic word /'axsarin/ has been applied in the Qur'an for those who do an indecent action while they think that their action is good, and therefore, they usually do not comprehend their loss to try to compensate it.

Surah Al-'Anbiya' – Verse 71

وَنَجَّيْنَاهُ وَلُوطاً إِلَي الاَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

71. "And we delivered him, and Lot, unto the land which We have blessed for (all) peoples."

The enemy wanted to destroy Abraham (as):

"...they intended a device against him"[18]*,*

but Allah not only saved him but also endowed on him a blessed generation and made also all of them from among the righteous and eligible ones:

"...and We made them all righteous."[19]

The event of burning Abraham alive in the fire and the miraculous safety of his life from this dangerous stage caused the chiefs of the government of Namrud tremble.

They thought if he, in that state, remained in that city and in that country, with that eloquent language, that powerful logic, and his matchless manliness, certainly he was a source of danger for that tyrannical egoistic government.

On the other hand, Abraham, in fact, had done his mission in that region and had sown the seed of faith and awareness in that land.

He ought to migrate into another part of the land and declare his call there. Therefore, he decided to migrate from that country towards Sham (Syria) accompanied with Lut, (his brother's son), Sarah (his wife), and probably with a small group of the believers.

Thus, the Qur'an says:

"And we delivered him, and Lot, unto the land which We have blessed for (all) peoples."

Surah Al-'Anbiya' – Verse 72

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلاًّ جَعَلْنَا صَالِحِينَ

72. "And We bestowed on him Isaac and Jacob as a further gift, and We made them all righteous."

This holy verse points to one of the most important merits that Allah had endowed upon Abraham (as). He (as) was having got not only a righteous child but also a fruitful and worthy generation.

The Qur’an says:

“And We bestowed on him Isaac and Jacob as a further gift...”

Then the holy verse adds that Allah made all of them some righteous, worthy, and useful men.

The verse says:

“...and We made them all righteous.”

In this verse, the name of Isaac (as) was mentioned while the name of Ishmael (as), who was the first child of Abraham (as), was not referred to. It is, perhaps, for the attracting of the attentions to the extraordinary and wonderful birth of Isaac who, by the will of Allah, was born of a barren mother, i.e., Sarah, in her old age.

By the way, a child is a gift of Allah, but what is more important than a child is his being righteous.

Surah Al-’Anbiya’ – Verse 73

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلاَةِ وَإِيتَآءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

73. “And We made them leaders guiding (the people) by Our command, and We revealed to them the doing of good deeds, and the establishing prayer, and the giving of alms, and they were worshippers of Us (alone).”

This verse in a general sense refers to the rank of Imamate and Leadership of these great prophets as well as a part of their important and valuable programs.

Here, on the whole, six specialties of these qualities are mentioned, to which if we add the specialty of being righteous, which was referred to in the previous verse, they will totally be seven specialties.

At first, it says:

“And We made them leaders...”

This means that, in addition to the rank of prophethood and messengership, Allah gave them the rank of Imamate, too. As it was also mentioned before, divine Imamate is the last stage of development course of man which means the absolute leadership of people; whether: material and spiritual, exoteric and esoteric, physical and mental.

The difference of prophethood and messengership with Imamate lies in this fact that the divine prophets in the rank of prophethood and messengership only receive the command of Allah and inform people of it in order to convey it to them, and this communication is often accompanied with glad tidings and

warning.

While in the stage of Imamate, they put these divine programs into action, whether it is done by formation of just government or without it. In this stage they are trainees and they carry the Divine ordinances and programs into effect, and they foster men so that they provide a clean environment for them.

In fact, the rank of Imamate is the rank of proving all the Divine programs to true. In other words, it is the remittance of the quest as well as both the religious guidance and Divine guidance.

From this point of view, it is just like the sun which fosters the living creatures by its rays.

Then, next to that stage, the Qur'an reiterates the actuality and consequence of this rank.

It continues saying:

"...guiding (the people) by Our command..."

This guidance is not only in the sense of leading and showing the way, which exist in the rank of prophethood and messengership, but also in the sense of succour and gaining the aim (for those who are receptive and have competency, of courser).

There can be drawn a conclusion from the last part of the verse that Imam (the immaculate absolute leader of people) must be appointed from the side of Allah, because, firstly, Imamate is a kind of Divine covenant, and it is evident that such a person should be assigned by Allah Who is a side of the covenant.

Secondly: those who have somehow been unjust, and there is a dark point of injustice in their life, irrespective of injustice to themselves or injustice to others, or being idol worshipers even for a while, are not eligible for the rank of Imamate. In other words, Imam should have been Immaculate in his whole lifetime.

Can any one, save Allah, be aware of the existence of such an epithet in a person?

So, if we intend to choose the successor of the Prophet (S) through this criterion there can be none but Amir-ul-Mumineen Ali (as).

It is interesting that the writer of Al-Manar narrates from Abi-Hanifah that he believed that caliphate was exclusively eligible to Alawites, and for that reason he thought rebellion against the contemporary government of that time, (Mansur-i-Abbasi), was permissible, therefore, he did not agree to accept the job of judgment in the government of Abbasides.

Then, the writer of Al-Manar adds that the four leaders of the Sunnites were totally antagonist to the governments of their times and did not assume them as eligible for leadership of the Muslims since they

were some unjust cruel men.[20]

But it is wonderful that a great deal of our contemporary Sunnite scholars approve and support some unjust tyrannical governments whose communication with the enemies of Islam is certain and decisive, and whose injustice and mischief is not concealed to anyone, and they easily consider them as 'the people in authority' and 'those to be obeyed'.

Explanations

1. Similar to prophethood, Imamate should be assigned by Allah. The Qur'an says:

"And We made them leaders..."

2. If Imamate is gained by force and injustice, it is an invitation to Hell. The Qur'an says:

"...leaders** (**who**) **call to the fire..."[21]

But when Imamate is given by Allah, it is blessed and it is in the path of the Truth.

3. The guidance of prophets is neither from their own accord nor is it by their own personal tastes, but it is guidance by Allah's command:

"...guiding** (**the people**) **by Our Command..."

4. Ritual prayers and almsgiving (zakat) are two basic principles in all religions, since without prayer and Zakat none reaches the rank of servitude.

The verse says:

"...and We revealed to them the doing of good deeds, and the establishing prayer, and the giving of alms, and they were worshippers of Us** (**alone**)**."

5. One can comprehend from this verse that religion is not separate from government.

"And We made them leaders, guiding** (**people**) **by Our Command..."

Surah Al-'Anbiya' – Verses 74 - 75

وَلُوطاً ءَاتَيْنَاهُ حُكْماً وَعِلْماً وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَآئِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَآ إِنَّهُ مِنَ الصَّالِحِينَ

74. "And Lot, We gave him wisdom and knowledge, and We delivered him from the town which were doing abominations. Verily they were evil people, perverse,"
75. "And We admitted him into Our mercy; verily he was of the righteous."

In view of the fact that Lut was one of the close relatives of Abraham and was among the first persons who believed in him, next to the story of Abraham (as), the Qur'an refers to a part of the efforts and endeavours of Lut (as) in the way of conveying his prophethood and Allah's favours unto him.

The verse says:

"And Lot, We gave him wisdom and knowledge..."

Hadrat Lut was a great prophet who was contemporary with Abraham and who, accompanying him, migrated from Babylon to Palestine, and later, he separated from Abraham and went to Sodom, a city.

The people of this region were completely polluted with vice and sin, especially with sexual deviations and pollutions. He did his best and struggled very much to guide this aberrant group, but it affected the least on those blind-hearted people.

At last, the intensive Wrath and Punishment of Allah, seized them all, except Lut's family, with the exception of his wife, and destroyed them utterly.

Therefore, in the continuation of the holy verse, the Qur'an points to this favour which Allah bestowed on Lut when it says:

"...and We delivered him from the town which were doing abominations...."

The reason of the punishment of those people is mentioned as that they were some bad people and had gone out of the circle of the obedience of Allah's command.

It continues saying:

"...Verily they were evil people, perverse,"

Then the Qur'an refers to the last Divine favour from this group of favours which were given to Lut, by saying:

"And We admitted him into Our mercy; verily he was of the righteous."

Thus, in this holy verse, four important favours of Allah, which were endowed on Lut (as), are pointed out. They are: wisdom, knowledge, deliverance and admitting him into Allah's mercy.

1. For a further explanation about Abraham's father, see Surah Maryam. No. 19, verse 42
2. Bihar, vol. 68, p. 269
3. Qurar-ul-Hikam, vol. 1, p. 461, and vol. 4, p. 228

4. Wasa'il, vol. 18, p. 567
5. Khisal, vol. 2, p. 264
6. Surah 'Ibrahim, No. 14, verse 18
7. Usul-i-Kafi, vol. 1, p. 184
8. Usul-i-Kafi, vol. 1, p.331
9. Usul-i-Kafi, vol. 1, p. 35
10. Usul-i-Kafi, vol. 2, p. 186
11. carrent Surah, verse 54
12. Sahih-i-Muslim, vol. 3, p. 1670
13. Wasa'il-ush-Shi'ah, vol. 3, p. 560
14. Ibid, p. 563, and Mustadrak, vol. 9, p. 318
15. Nur-uth-Thaqalayn and Burhan, following of the verse
16. Some commentators have also probabled that the objective meaning of the sentence

"So they turned to themselves"

is that, as for this saying, they returned one another and blamed themselves.

17. Kafi, vol. 8, p. 318
18. Verse 70 of the current Surah
19. Verse 72 of the current Surah
20. Al-Manar, vol. 1, pp. 457-458
21. Surah Al-Qasas, No. 28, verse 41

Section 6: The Apostle of Allah Delivered and Blessed

Surah Al-'Anbiya' – Verses 76 - 77

وَنُوحاً إِذْ نَادَي مِن قَبْلُ فَاستَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَآ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

76. "And (remember) Noah, when he called (his Lord) before, then We answered him, and delivered him and his family from the great calamity."
77. "And We helped him against the people who rejected Our signs; verily they were an evil people, so We drowned them all together."

In this holy verse, after mentioning a part of the story of Abraham and Lut, the Qur'an refers to some

explanations of the life of another great prophet, i.e., Noah (as). It says:

"And (remember) Noah, when he called (his Lord) before..."

Noah asked Him to deliver him from the grips of those deluded disbelievers.

This call of Noah is apparently a hint to the curse which has been stated in Surah Noah, No. 71, verses 26 and 27 where the Qur'an declares:

"And Noah said: 'My Lord! Leave not upon the land any dweller from among the unbelievers';"
"For verily if You leave them they will lead astray Your servants, and will not beget any but immoral, ungrateful (children)'."

Then, the verse continues saying:

"...Then We answered him, and delivered him and his family from the great calamity."

The Qur'anic word /'ahl/ has a vast meaning here which envelops both Noah's believing relatives and his special true friends.

And, in the next verse, the Qur'an also adds:

"And We helped him against the people who rejected Our signs; verily they were an evil people, so We drowned them all together."

This very last sentence is another emphasis on this fact that the Divine punishments are never done to be taken vengeance, but they are on the basis of choosing the better. In another sense, the right of life and using its blessings is for those who are on the line of development and journey to Allah (s.w.t.), or if one day they went astray, they would repent and improve themselves later.

Surah Al-'Anbiya' – Verses 78 – 79

وَدَاوُدَ وَسُلَيْمَـانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَـتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

فَفَهَّمْنَاهَا سُلَيْمانَ وَكُلاًّ ءَاتَيْنَا حُكْماً وَعِلْماً وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

78. "And (remember) David and Solomon when they gave judgment concerning the field, when the sheep of the people pastured in it by night, and We were witnesses to their judgment."
79. "So We made Solomon to understand it, and unto each (of them) We gave wisdom and knowledge. And with David We subdued the mountains to give glory, and the birds, and We were the doers (thereof)."

It is understood fairly well from some Islamic narrations and interpretations about the event which is mentioned in this holy verse that: it happens that one night some sheep go into someone's vineyard and ruin it.

The owner of the vine trees lodges a complaint to David (as). In order to compensate the damage, David judges that all these sheep should be delivered to the owner of that garden.

But his son, Solomon (as) suggests another way of solution for the problem to his father, saying that the sheep have to be given to the complainant so that he can take their benefits and the garden should be delivered to the owner of the sheep in order to amend it, and after compensating the damage caused by the sheep, each of the owners takes back his original property.[1]

The verse says:

"And (remember) David and Solomon when they gave judgment concerning the field, when the sheep of the people pastured in it by night, and We were witnesses to their judgment."

Evidently both of the Divine prophets tried to find a way to compensate the loss, but the father (David (as)) thought in the deliverance of the sheep, while the son (Solomon (as)) intended to provide it by means of the benefits of the sheep.

Allah in this verse says:

"So We made Solomon to understand it, and unto each (of them) We gave wisdom and knowledge...."

Meaning that though Allah gave both of them knowledge and wisdom but, in this case, the judgment of Solomon was better.

Then the Qur'an points to another merit and honour that Allah had bestowed on David, by saying:

"...And with David We subdued the mountains to give glory, and the birds..."

This sentence means that these deeds are not so important comparing Allah's power, and He says:

"...and We were the doers (thereof)."

However, an Islamic tradition indicates that whenever David (as) was busy reciting the heavenly Book (Zabur), there was no stone, mountain, and bird but, by hearing his voice, it also sang with him.[2]

The reason of this is that all beings, including mountains and birds, have got a kind of perception that they are often busy glorifying Allah.

Surah Al-'Anbiya' – Verses 80 - 81

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُم مِن بَأْسِكُمْ فَهَلْ أَنتُمْ شَاكِرُونَ

وَلِسُلَيْمانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَي الاَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

80. "And We taught him the art of making the coat of mail for you to protect you in your wars. Are you then thankful?"
81. "And for Solomon We (subdued) the wind blowing violent, that ran at his command unto the land where We had blessed; and of everything We are aware."

In the last verse of this group of verses, the Qur'an again points to one of the merits that Allah had granted to this great prophet.

It says:

"And We taught him the art of making the coat of mail for you to protect you in your wars. Are you then thankful?"

As the Late Tabarsi cites in Majma'-ul-Bayan, the Arabic word /labus/ means any kind of defensive and offensive weapon, such as: mail, sword, and spear.3

But, the frames of references which exist in the Qur'an show that the Qur'anic word /labus/, mentioned in this verse, means 'the coat of mail' which had been used as a means of protection in the battles.

The explanation of the fact that how Allah made iron as a soft and pulpy material for David, and taught him the art of making mail, will be said later under the verses 10 and 11 of Surah Saba', No. 34, Allah willing.

Then, in the next verse, the Qur'an refers to a violent wind which used to blow in the holy land of Syria; but, as it is understood from Surah Sad, No. 38, verse 36, Hadrat Sulayman (Solomon) (as) had gotten the power of domination and commanding upon the slow winds in other regions, too, where it says:

"Then We made the wind subservient to him; it made his command to run gently whenever he desired."

Surah Saba', No. 34, verse 12 refers to the length of the time and the distance that Solomon (as) could travel by the wind, where it says:

"And (We made) the wind (subservient) to Sulayman, which made a month's journey in the morning and a month's journey in the evening...".

It can be deduced from these matters that the friends of Allah are able to cause alteration in nature by Allah's leave; and that the winds have perception, too, and they perceive and execute the command of Allah and the commands of the friends of Allah.

However, in this holy verse, Allah says:

"And for Solomon We** (**subdued**) **the wind blowing violent, that ran at his command unto the land where We had blessed;..."

And this is not wonderful, because Allah is the knower of all things. The verse continues saying:

"...and of everything We are aware."

He is aware of not only the secrets of the world of existence and the rules and systems governing them, and knows how to make them subservient but also of the result and the end of this job, and, however, everything is humble and submissive before the Knowledge and Power of Allah.

Surah Al-'Anbiya' – Verse 82

وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلاً دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ

82. "And some of the Satans dived for him and did** (**also**) **other work besides that, and We were watching over them."

This verse reiterates another one of the exclusive merits of Solomon (as). It indicates that Allah made some Satans subservient to him to dive into the sea and bring out jewels and other precious things for him; they would do some deeds for him other than these. He (s.w.t.) caused them not to disobey Solomon's command.

The verse says:

"And some of the Satans dived for him and did** (**also**) **other work besides that, and We were watching over them."

Whatever is referred to in this verse as 'Satan' has been stated is Surah Saba', No. 34, verses 12 and, 19, as 'jinn', and it is clear that these two verses do not contradict each other, for we know that 'Satans' are also of the kind of 'jinn'.

However, as it has been mentioned previously, jinn is a creature that possesses wisdom, sensation, talent and duty. We do not see jinn and that is why it is called by this name, meaning (concealed).

As it is understood from the verses of Surah Jinn, No. 72, Jinns are divided, as human beings, into two

groups: righteous believers, and arrogant disbelievers. We have no evidence for the negation of their existence and, since the true informer (the Qur'an) has informed us of them, we accept it as a fact.

It is well understood from Surah Sad, No. 38, and Surah Saba', No. 34, as well as the verse under discussion, that this group of jinn, who were under the command of Solomon, were some intelligent, active, ingenious and skilled ones in different arts.

The sentence which says:

"...and did (also) other work besides that..."

is an epitome of what is widely explained in Surah Saba', No. 34, which indicates that they made some very beautiful, splendid sanctuaries and temples for him as well as various appliance of life and utensil including pots, cauldrons, very large plates, and the like of them.

Some other verses of the Qur'an, relating to Solomon (as) denote that there were some arrogant disobedient Satans, too, whom he (as) had made bound together in fetters and in chain, for the Qur'an says:

"And others fettered in chain."[4]

And, maybe the sentence:

"...and We were watching over them"

also points to this fact that He restrained that group of servants of Solomon (as) from arrogance and disobedience. Further explanation in this field will be discussed in the commentary detailed upon Surah Saba', No. 34, and Surah Sad, No. 38, Allah willing.

However, it seems necessary to be mentioned that there are many false or doubtful mythological matters about the life of Solomon and his forces which should never be mixed with what is stated in the Holy Qur'an, for they may become some pretexts for those who seek excuse.

Surah Al-'Anbiya' – Verses 83 - 84

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ وَءَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنْ عِندِنَا وَذِكْرَى لِلْعَابِدِينَ

83. "And (remember) Job when he called unto his Lord (saying:) 'Verily distress has touched me, and You are the Most Merciful of the merciful ones'."

84. "So We responded to him (his prayer) and We removed the distress that was upon him, and We restored his family to him, and the like of them with them; a mercy from Us and a reminder for the worshippers."

These two holy verses speak about one of other great prophets of Allah and his instructive biography, i.e. Job. He has a sad biography but, in the meantime, it is splendid and full of dignity. His patience was very wonderful, specially for bearing the unpleasant events, in a form that 'Job's patience' is an old proverb.

Through the verses under discussion, the Holy Qur'an particularly points to the stage of Job's rescue and overcoming the difficulties when he regains his lost merits, so that it may be a lesson for all the believers in any time and any place who involve in difficulties, and the Muslim believers of Mecca, in particular, who were seriously in the siege of the enemy at the time of the revelation of these verses.

The verse, addressing the Prophet (S), implies that he should remember Job when he called his Lord, saying: distress, pain, sickness and miseries had surrounded him, and that He is the Most Merciful of the merciful ones.

The verse says:

"And (remember) Job when he called unto his Lord (saying:) 'Verily distress has touched me, and You are the Most Merciful of the merciful ones'."

The Arabic word /durr/, upon the rhythm of /hurr/, is applied to any calamity that visits the man's spirit or body, as well as mutilation, loss of wealth, the death of the dear persons, spoiling of prestige, and the like. As we will explain later, Job visited many of these calamities.

As other prophets, at the time of invocation for the removal of his exhausting difficulties, Job was very polite and humble before Allah. He did not say anything to be even like complaint. He only said that He might solve his problem because he knew that He is the Great and aware of the way of it.

Then in the next verse, the Qur'an implies that after Job's invocation, Allah accepted his prayer and removed his pain and calamity.

The verse says:

"So We responded to him (his prayer) and We removed the distress that was upon him..."

Then, it continues saying that He returned his family to him, and added to them the like of them, in order that it would be both a mercy from Him to them and a remembrance for all those who worship Allah.

The verse says:

"...and We restored his family to him, and the like of them with them; a mercy from Us and a

reminder for the worshippers."

This fact has been stated here in order that the Muslims know that how plenty the difficulties are and how much the calamities may be, and how intense the enemies can be and their forces may be abundant, yet with a slight mercy of Allah all of these can be removed.

It is so that not only the losses will be amended, but also sometimes, as a reward for the steadfast patient, He adds to it the like of what has been lost. This is a lesson for all Muslims in general and particularly for the Muslims who were in the siege of the enemy and had so many problems at the time of the revelation of these verses.

A Few Points About Job (as)

1. A tradition from Imam Sadiq (as) indicates that once a person asked him about the reason for which Job confronted that calamity.

Imam Sadiq (as) answered him in detail, the shortened of which is that the calamity of Job was not for the sake that he was unthankful of the divine blessings, on the contrary, it was for the thankfulness of the divine blessings to which 'Iblis envied and said to the presence of Allah:

"If Job thanked You so much it would be for the vast and comfortable life You have bestowed on him, and if You take the material merits of this world from him, he will never be gratitude to You. Let me dominate over him concerning his affairs of this world so that it may be known that the matter is the same."

In order that this event was an evidence for all the followers of the path of the truth, Allah gave this permission to him. Iblis came and destroyed his wealth and children one after another, but, not only these painful events did not decrease the state of thankfulness of Job, but his gratitude was increased.

Satan asked Allah that he would also dominate over his sheep and farming. This permission was given him. Then he burnt Job's farming utterly and destroyed his sheep, too. Again the thankfulness of Job was increased.

Finally, Satan asked Allah to dominate over the body of Job, and to cause him a terrible sickness. This happened in a manner that Job could not move because of intense of disease and suppuration, without the existence of the least infection in his intelligence and understanding.

Precisely speaking, the favours of Job were taken one after another, but parallel with it the rank of gratitude increased in him.

It happened that a group of monks came to visit him. They asked him what kind of great sin he had committed that he was in too much calamity. Thus, the scorn of people began and this case tolerated too much for Job.

He answered them that, by the Lord, he had never consumed a morsel but an orphan or a poor person was sitting at his food table; and there had came no worship of Allah to him but he had chosen its hardest form.

It was at this time that Job had passed successfully all his examinations in the rank of patience and gratitude. He began supplicating and, with a very polite manner, and free from any complaint, he asked his Lord to help him mercifully for solving his problems[5].

It was then when the doors of the Divine mercy started to be opened and very soon his difficulties swiftly disappeared and the divine favours came back to him more than what there were before.[6]

Yes, the thoughts and programs of men of Allah do not change with the change of favours. When they are in welfare or distress, freedom or prison, safety or sickness, power or weakness, and, on the whole, in all circumstances their attentions are toward Allah and the alterations of life do not create any change in them.

Their soul is similar to the Pacific Ocean, the peach of which remains still even with the storms.

Also, they never lose hope because of bitter events. They stand firm and persevere until the doors of the Divine mercy would be opened. They do know that hard incidents are originally the Divine examinations that sometimes He provides them for some of His particular servants in order to make them more experience.

2. Among the commentators, the common commentary upon the sentence:

"...We restored his family to him and the like of them..."

is that Allah returned Job's children to their first life and in addition to them He gave him other children, too. Some Islamic narrations, including that of Imam Sadiq's, indicate that Allah restored him (as) not only the children who had been annihilated in that event but also the children who had died before that.[7]

Some commentators believe that Allah probably gave some new offspring and grand children to Job and they filled the empty place of the children whom he had lost.

3. It is cited in some unreliable narrations that as the result of an intensive sickness Job's body had got such an infection that people could not approach him. But this meaning has explicitly been negated in the traditions narrated from Ahl-ul-Bayt (as).

The intellect also proves the latter, because if a prophet possesses a hateful state or quality, it does not adapt to his prophetic mission. He must be in a situation that all people can meet him pleasantly and hear the words of Allah from him. A prophet has always attractions.

However, Ayyub (Job) is a prophet who has been honoured with the sign of patience in the Qur'an,

where it says:

"...verily We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)."[8]

Surah Al-'Anbiya' – Verses 85 - 86

وإِسْماعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَآ إِنَّهُم مِنَ الصَّالِحِينَ

85. "And (remember) Ishmael and Idris, and Zul-kifl; all were of the patient."
86. "And We admitted them into Our Mercy; verily they were of the righteous."

Following to the instructive biography of Job (as) and his patience against the storm of calamities, these current verses refer to the rank of the patience of three other persons from among the divine prophets, where the Qur'an says:

"And (remember) Ishmael and Idris, and Zul-kifl; all were of the patient."

Every one of them patiently persevered before the enemies and laborious difficulties they had throughout their lifetime, and never kneed for those events, so that each of them was an example of steadfastness and perseverance.

Then the Holy Qur'an points to the greatest favour of Allah which came to them as a result of their patience and perseverance.

It states:

"And We admitted them into Our Mercy; verily they were of the righteous."

It is interesting that the Holy Qur'an does not say Allah bestowed His mercy upon them, but it says He admitted them into His Mercy. As if they had dived into the Mercy of Allah with their whole body and soul in the same manner that they had dived into the ocean of difficulties aforetime.

As was explained before, 'Idris, the great prophet of Allah, according to many commentators, had been the ancestor of Noah. Enoch is the name which used in the Turah while in Arabic it is 'Idris, and some considered that it is derived from the Arabic word /dars/ because he was the first person who wrote by pen.

Besides having the rank of prophecy, Enoch (as) knew astronomy and arithmetic as well as

configuration of elements, and it is said that he was the first one who taught tailoring to human beings.9

It is known among the commentators that Zul-kifl has been one of the Divine prophets, though some believe that he was one of the righteous men10.

The apparent meaning of the verses of the Qur'an, in which he is mentioned in the row of the great prophets, indicate that he is one of the prophets, too, and it also seems that he had been one of the prophets of the Children of Israel.11

In Tafsir-i-Majma'-ul-Bayan, it is narrated from 'Abdul-'Azim Hasani who narrates from Imam Jawad (the ninth Imam) (as) that Allah has appointed one hundred and twenty four thousand prophets for guiding humankind among whom one hundred and thirteen are messengers and Zul-Kifl was one of those messengers.

The opinions are divided concerning the reason of naming Zul-Kifl by this appellation in regard that the Arabic word Kifl, (upon the rhythm of /fikr/), has been used in the meaning of both 'share' and 'surety'.

Some have said that since Allah had given him a great portion of rewards and mercy for the abundant good deeds and worships that he used to do he has been named as Zul-Kifl (meaning the possessor of much interest).

Some others have said since he had pledged to get up for worship by nights and to be fast on days, and never he was angry at the time of judgment, and he fulfilled his promise until the end, he was called Zul-Kifl.

Some also believe that 'Zul-Kifl' is the nickname of Elijah, Similar to 'Israel', which was the nickname of Jacob, and 'Massiah' as the nickname of Jesus, and Zannun the nickname of Yunus.12

By the way, Hadrat 'Isma'il, for the command of Allah saying that he must be killed by his father, was patient, and Hadrat Enoch also invited people to the religion of truth for 365 years but no one believed in him.13

Surah Al-'Anbiya' – Verse 87 - 88

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَن لَن نَّقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لاَّ إِلَهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

87. "And* (*remember*) *Zan-Nun* (*Jonah*) *when he departed* (*his people*) *in anger and imagined that

We would not straiten him; so he called out in the darkness: 'There is no god but You (O my Lord!). Glory be to You! Verily I was of the unjust ones'!"
88. "So We responded to him (his prayer) and delivered him from the grief; and thus do We deliver the believers."

These two holy verses are also about the life of Yunus (as), the great prophet of Allah. At first, it implies that you should remember Jonah when he went out angrily from among his people who were idolater and disobedient.

The verse says:

"And (remember) Zan-Nun (Jonah) when he departed (his people) in anger..."

The Arabic word /nun/ philologically means a huge fish, or, in another sense, it is a crocodile. Thus, the word Zan-Nun means 'the possessor of a crocodile'. Taking this name for Yunus is for the event which will be referred to later, Allah willing.

However, he thought Allah would not straiten the life for him. He imagined he had fulfilled his prophetic mission fully among his disobedient people and had not even left any better in this field.

So, now that he left them to themselves and went out from among them, there was nothing to him; while he would rather remain more than that among them and showed patience and perseverance haply they might be aware and turn toward Allah.

The verse says:

"...and imagined that We would not straiten him;..."

At last, for that very leaving the better, he was put in straits and a huge crocodile swallowed him when in that darkness he called Allah, his Lord, saying that he was unjust both to himself and to his people, because he should suffer the miseries and difficulties more than that and that he should accept all tortures so that they might improve themselves.

The verse continues saying:

"...so he called out in the darkness: 'There is no god but You (O my Lord!). Glory be to You! Verily I was of the unjust ones'!"

Finally, Allah accepted his prayer and made him free from affliction and grief. In such a way He, the Almighty, delivers the believers.

The verse says:

"So We responded to him (his prayer) and delivered him from the grief; and thus do We deliver

the believers."

This program was not allocated to Yunus alone but every one of the believers who asks forgiveness from Allah for his shortcomings and asks Him for help and mercy Allah accepts his prayer, and his grief will be removed.

Some Explanations About the Life of Yunus

1. Yunus was busy preaching among his people for years in Neynawa, located in the land of Iraq. He invited them to the religion of Allah, but the more he tried to guide them the less his guidance affected on their hearts. Once he became angry and, leaving that place, went to the shore of the sea.

He embarked a ship there, but in the way the sea became so wavy that it was about that all the people in the ship to be drowned. The captain of the ship, addressing the passengers, said he thought there was a runaway slave among them whom had to be thrown into the sea.

(Or he said the ship was too heavy and by drawing lots, one passenger should he thrown into the sea.) However, they cast lots for several times and every time Yunus was elected by lots. Yunus understood that there was a secret concealed in that, so he resigned himself to the events.

When he was thrown into the sea, a huge crocodile swallowed him, and Allah miraculously kept him alive.

When he finally realized that he had done a 'leaving the better', he turned to Allah and confessed his shortcoming and negligence. Allah accepted his prayer, too, and delivered him from that strait.[14]

There may be thought that this event, from the point of science, is impossible, but undoubtedly this matter is a supernatural event and not an intellective impossibility.

It is like the dead being quickened, which is considered but a supernatural event, and it is not impossible. In other words, the fulfilment of such a thing in ordinary ways is not possible, but, by asking the help and infinite power of Allah, there is no problem in it.

2. What Darkness Means Here?

This darkness may refer to the darkness of the sea and the depth of water there, or the darkness of the belly of the huge fish, or the darkness of the night. A tradition narrated from Imam Baqir (as) also verifies this meaning.[15]

3. What Was Yunus' Leaving the Better?

No doubt the application of the Qur'anic phrase 'in anger' refers to the anger of Yunus due to his faithless people, and such an anger and inconvenience in that condition, that a sympathetic divine

prophet tries hard during years for guiding a misguided people but they never respond him positively, is completely natural.

On the other side, in view of the fact that Yunus knew that the Divine punishment was coming over them, leaving that city and locality had not been a sin, but for a great prophet such as Yunus, it was better he remained there until the last moment after which the Divine punishment might come.

For this very reason and for this haste, as a leaving the better, Yunus was taken to task from the side of Allah.

4. An Instructive Lesson

The Qur'anic sentence:

"...and thus do We deliver the believers"

shows that Yunus' calamity and deliverance was not only a decree particular to him (as), but, observing the hierarchical order, it has a common and general state.

Many of the sad events, miseries and calamities are the consequences of our own sins. They are whips for awakening our unaware souls, or they are furnaces to purify the material of the man's soul. When a man notices the same three points that Yunus noticed, his deliverance will be certain.

1- Noting the reality of Monotheism, and that there is no god and no refuge but Allah.

2- Glorification and purification of Allah from any defect, deficiency, injustice, cruelty and any wrong imagination about His Pure Essence.

3- Confession to one's own fault.

The witness to this statement is the tradition which has been cited in Durr-ul-Manthur, narrated from the Prophet (S), who said:

"One of the names of Allah by which whoever calls Him he will be answered and whenever he asks something by it He will give him that thing, is the prayer of Yunus."

Once someone asked the Prophet (S) whether that was particular to Yunus alone or it can be used by all Muslim people. The Prophet (S) answered it was related to both Yunus and all the believers when they call Allah by it.

Then he said whether that person had not heard the word of Allah in the Qur'an where He says:

"...and thus do We deliver the believers."

This is a reference that whoever invokes such a prayer Allah has guaranteed its acceptance.[16]

It does not need to be mentioned that the purpose of calling Him is not only pronouncing the mere words, but its reality must be reflected on the inside and the man's soul; i.e. while reciting these words, the whole entity of man must be filled with their meanings in his practice.

This is also necessary to be mentioned here that the Divine punishments are of two kinds. One of them is the punishment of /'istisal/, viz. the Divine punishment which comes for the incorrigible people to annihilate them to which no prayer is beneficial at this time, because after vanishing the storm of the affliction, the same vices will be repeated.

The other kind of punishments is the punishments which are for training aspects. At these times and in these cases, as soon as the punishment affects and the concerning person comes out of his negligence, it will quickly disappear.

This fact makes it clear that one of the philosophies of the miseries, calamities, and inconvenient events is the same effect of vigilance and training.

The event of Yunus also warns all the leaders of the path of Truth in different fields that they should never consider that their mission has ended, nor do they think that any effort and endeavour is small in this way, since their responsibility is very grievous and heavy.

Surah Al-'Anbiya' – Verses 89 - 90

وَزَكَرِيَّآ إِذْ نَادَي رَبَّهُ رَبِّ لاَ تَذَرْنِي فَرْداً وَأَنتَ خَيْرُ الْوَارِثِينَ

فَاسْتَجَبْنا لَهُ وَوَهَبْنَا لَهُ يَحْيَي وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَباً وَرَهَباً وَكَانُوا لَنَا خَاشِعِينَ

89. "And (remember) Zachariah, when he called unto his Lord: 'O my Lord! Leave me not alone (without a child); and You are the best of inheritors'."
90. "So We responded to him (his prayer) and bestowed upon him Yahya (John), and We set his wife right (of her barrenness) for him; verily they used to vie one with the other, hastening to good deeds, and called upon Us in yearning and awe; and were humbled before Us."

In these two verses the Holy Qur'an states a part of the biography of the personality of other two great prophets of Allah, Zachariah akarriya and Yahya (John).

At first, it says:

"And (remember) Zachariah, when he called unto his Lord: 'O my Lord! Leave me not alone (without a child); and You are the best of inheritors'."

There came many years to the age of Zachariah, and the snow of senescence covered his head, but he had no child yet. On the other hand he had a barren wife.

He (as) longed for a child who could pursue his divine programs. Then he heartily turned to the Lord and asked for a righteous and fruitful child.

Allah accepted this sincere invocation which was full of love to the Truth, and granted him what he desired, as He says:

"So We responded to him** (**his prayer**) **and bestowed upon him Yahya** (**John**)**..."

Then the verse implies that: in order that he (as) reaches this aim of his, Allah set the barrenness of wife right for him.

It says:

"...and We set his wife right** (**of her barrenness**) **for him;..."

Next to that, the Holy Qur'an points to three outstanding qualities of this family, when it says:

"...verily they used to vie one with the other, hastening to good deeds, and called upon Us in yearning and awe; and were humbled before Us."

They were always humble and that humility was mixed with respect, politeness, and awe, accompanied with the sense of responsibility.

The mentioning of these three qualities may be a hint to the fact that they did not become neglectful and proud at the time of reaching bounties. These are the epithets of the incapacious person and those people whose faith is weak when they gain some affluence.

However, Imam Sadiq (as), concerning the meaning of the Qur'anic words: /raqaban/ and /rahaban/ said that /raqbat/ (yearning) is that in which you set the palms of the hands towards the sky, and /rahbat/ (awe) is that in which you set the back of the hands toward the sky.[17]

Therefore, the speediness in doing good and benevolent deeds and prayer, accompanied with hope and awe, can be effective in the acceptance of supplication.

Surah Al-'Anbiya' – Verse 91

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَآ ءَايَةً لِّلْعَالَمِينَ

91. "And** (**remember**) **her** (**Mary**) **who guarded her chastity so We breathed unto her from Our spirit and We appointed her and her son a sign for** (**all**) **people."

The main thing in the statement of the Qur'anic matters is the introduction of the human virtues and their examples. In this connection, there is no difference between the virtue of man and woman.

Chastity is one of the most outstanding virtues of a woman, and the chastity of mother can often promote both her and her children to the highest ranks.

The rank of a woman reaches a point where Allah praises her in the row of prophets and sets her as His sign among mankind,

"...We appointed her and her son a sign for (all) people."

So, in this verse, He has pointed to the rank, grandeur, and respect of Mary and her son, Hadrat Messiah (as).

Mentioning Mary in the row of the discussions about great prophets is either for the sake of her son, Hadrat Messiah, or for that her birth, from some points of view, was like the birth of Yahya the offspring of Zachariah, the explanation of which was described in the commentary of the holy verses of Surah Maryam, No. 19.

Or, it is for the sake that it makes clear that the grandeur of that rank is not limited only to the great men, but there have been some great women, too, whose history is the sign of their greatness, and they have been taken as examples and good patterns for the women of the worlds. The verse says:

"And (remember) her (Mary) who guarded her chastity..."

Then, Allah blew into her from His Own spirit and made her and her son a sign for all human beings.

The holy verse continues saying:

"...so We breathed unto her from Our spirit and We appointed her and her son a sign for (all) people."

A Few Points About This Verse

1. The Arabic word /farj/ philologically and originally means 'a distance' and 'a gap', and metaphorically it has been used in the sense of the genital organ of a woman.

But since the metaphorical meaning of it is not usually considered in the Persian Language, sometimes this question arises that why this word, which explicitly means the particular organ of a woman, has been applied in the Holy Qur'an. But if the state of the meaning which is metaphorical to be noted, the problem will be solved.

In other more clear words, if we want to actually render the metaphorical meaning properly, the equivalent meaning of the Qur'anic phrase: /'ahsanat farjaha/ is 'she kept her chastity safely', and thus

this meaning is not sharp or biting in this context.

It is better to say, as some believe, there is not any word in the Arabic language to be used for the explicit meaning of genital organ or sexual association. Whatever is found of this kind has a metaphorical aspect.

For sexual association, for instance, there are some words such as: ‘to touch’, ‘to enter’, ‘to cover’, and ‘to go to the spouse’ that have been used in different verses of the Qur’an in this sense, and all of them are in the metaphorical forms.

However, for commenting upon this kind of words, which are mentioned in the Holy Qur’an, the essential and original meaning of those words should be noted, in order that the metaphorical aspects of them can be recognized and any ambiguity be dismissed.

It is also necessary to be mentioned that the apparent sate of the abovementioned verse indicates that Mary protected her chastity from any sort of pollution.

But some commentators have offered another meaning for the holy verse saying that probably she restrained from any kind of assoiciation with a man (whether of the lawful or unlawful one).[18] This is the same thing which Surah Maryam, No. 19, verse 20 refers to.

It says:

“She said: ‘How shall there be for me a son while no man has touched me, neither have I been unchaste!’”

This holy statement is, in fact, a preparation for proving the miraculous birth of Jesus (as) and that his birth was a sign for humankind.

2. The objective of the Qur’anic word /ruhana/ (Our spirit), as has also been said before, is a hint to a great and supreme spirit, and this kind of sentence structure, in Arabic, is for the statement of the greatness of something when it is mentioned together with the name of Allah, like ‘the House of Allah’, and ‘the month of Allah’.

3. The abovementioned verse implies that Allah appointed Mary and her child as a sign for (all) human beings, and it does not say ‘two signs’, for Mary and her son were so close to each other in the verse that they were considered inseparable.

The birth of a child without father is equally so miraculous that pregnancy of a woman without having a husband. The miracles of Jesus (as) in his childhood, as well as in his aged years, are the remindful of the event of his mother.

These matters, each of which was a supernatural event and was contrary to the natural ordinary means,

all denote the fact that there is a Power beyond the series of means that whenever it intends it can change their normal courses.

However, the situation of Messiah and his mother, Mary, has been unique throughout the history of man and similar condition to it has been seen neither before it nor after it.

1. Al-Faghih, vol. 3, p. 57
2. The commentaries of Safi and Nur-uth-Thaqalayn
3. Majma'-ul-Bayan, the explanation under the verse
4. Surah Sad, No. 38, verse 38
5. Verse 83
6. Al-Mizan, narrated from Tafsir-i-Qummi
7. Kafi, vol. 8, p. 253
8. Surah Sad, No. 38, verse 44
9. Some other explanations can be studied in English under verse 56, from Surah Maryam, No. 19 (Book No. 9, p. 278)
10. Commentary, by Fakhr-i-Razi
11. The Commentary of Fi-Zilal
12. The commentary of Fakhr-i-Razi under the current verse, and the history of Kamil-i-Ibn-i-'Athir, vol. 1, p. 1036
13. Atyab-ul-Bayan, vol. 9, p. 229
14. Tafsir-i-Fakhr-i-Razi, Majma'-ul-Bayan, and Nur-uth-Thaqalayn, the explanation upon the verse under discussion.
15. Nur-uth-Thaqalayn, vol. 4, p. 336
16. Durr-ul-Manthur, according to the narration of Al-Mizan below the verses under discussion
17. Kafi, vol. 2, p. 497
18. Tafsir-i-Fakhr-i-Razi

Section 7: The Righteous Shall Inherit the Earth

Surah Al-'Anbiya' – Verses 92 - 94

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ

فَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلاَ كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ

92. "Verily, this Ummah of yours is a single Ummah, and I am your Lord: so worship Me."

93. "And they split up their affair among them, (yet, finally,) will they all return unto Us."

94. "Therefore, whoever does deeds of righteousness and he is a believer, there shall not be any

rejection of his effort, and verily We will write (it) down for him."

The whole Divine religions have the same aim and lead to the same destination, and Monotheism and unity of the word are the basis of them.

Those who always cause separation among people must prepare themselves to respond before the throne of Allah.

However, in view of the fact that the names of some divine prophets, as well as the name of Mary, the prototype woman, and a part of their biographies were mentioned in the former verses, in the verses under discussion, as drawing a general conclusion, it says:

"Verily, this Ummah of yours is a single Ummah..."

This holy verse implies that those great prophets, whom were mentioned formerly, were totally a single Ummah.

Their programs were the same and their final aim and destination were also the same, though they were in different periods and in separate environments, and their styles and manner of invitations, having some particular specialties, were various.

In the ultimate point, all of them were paving their way alongside one line. They all used to invite the people of the world to the way of monotheism and struggle against polytheism. They were wholly on the path of Unity, divine truth and justice.

This oneness and unity, which was in their programs and their aims, was for the sake that all of them were originated from one source, from the Will of Allah, the One.

Therefore, the Lord, immediately after that, says:

"...and I am your Lord: so worship Me."

In fact, the prophets' monotheism in ideology and deeds originates from the Oneness of the source of revelation.

This statement is similar to the words of Hadrat Ali (as) recorded in his testament to his son, Imam Mujtaba (as), who said:

"...know, O' my child, that if there had been a partner with your Lord, his messenger, too, should have come to you and you would have seen signs of his authority and power and you should have known his deeds and qualities...."[1]

The Arabic word /ummah/, according to Mufradat by Raqib, means any group or nation that a common cause joins them to each other, such as being common in religion and creed, being in the same time or

Age, and being in one definite place, whether this unity is optional or non-optional.

Some commentators have considered the phrase: ‘single Ummah’, mentioned here, as ‘a single religion’.

Some others have said that the objective meaning of ‘Ummah’, in this verse, is the whole mankind in all ages and times.

In this case, it means: O’ human beings! All of you are one Ummah, your Lord is One, and the final destination of all of you is a single destination. But the most appropriate meaning of all of them is that: this sentence is a hint to the prophets and messengers whose biographies were mentioned in the former verses.

Then, in the next holy verse, the Qur’an, pointing to the deviation of a large group of people from this single principle of Monotheism, says:

“And they split up their affair among them…”

Their affair reached a point that they stood against each other and every group used to curse another group, and repudiated that party. They did not suffice to that and they made use of weapon against each other and, consequently, many people were killed. And, that was the result of the deviation from the basic principle of monotheism and the religion of the truth.

The Arabic phrase /taqatta‘u/ is derived from the word /qat‘/ which means to separate some pieces of an inter-chained and connected subject; and regarding to the fact that the word in Arabic is in a construction that has been applied in the sense of acceptance, the sentence means: they surrendered in the fact of disunion and hypocrisy, and they accepted separation and alienation from each other.

They put an end to their natural and theistic union and, as a result of it, they encountered those abundant failures, miseries, and wretchedness.

So, at the end of the holy verse, it adds:

“…(yet, finally,) will they all return unto Us.”

This separation, which is not substantial, will be removed and they all will go toward unity again in the Hereafter. This fact has repeatedly been emphasized in different verses of the Qur’an that one of the specialties of the Resurrection is the absence of dissension and being gathered in unity.

Surah Al-Ma’idah, No. 5, verse 48 says:

“…unto Allah is the return of you all, and then He shall inform you of that in which you used to differ.”

This meaning is found in a lot of verses of the Holy Qur’an.[2]

In the last verse of the verses under discussion, the result of accompanying with the ‘single Ummah’ alongside the path of worshipping Allah, or deviation from it and paving the way of disunion, is said as follows:

“Therefore, whoever does deeds of righteousness and he is a believer, there shall not be any rejection of his effort...”

Then, in order to emphasize more on the matter, the Holy Qur’an adds:

“...and verily We will write (*it*) ***down for him.”***

It is worthy noting that in this verse, like many other verses of the Qur’an, Faith and righteous deeds have been mentioned as two essential principles for the prosperity of human beings; but by adding the Arabic preposition /min/ (of), which is used in Arabic for distinction, the verse adds this matter to it indicating that the accomplishment of all these righteous deeds is not the necessary condition, and if the believing individuals do even a part of the righteous deeds they will also be among the prosperous people while the degrees of persons are different.

In any rate, this verse, similar to many verses of the Qur’an, considers Faith as the condition of the acceptance of the righteous deeds.

The statement of the sentence:

“...there shall not be any rejection of his effort...”

is for the sake of mentioning the reward of such persons and it is a sense which is mingled with the utmost grace, love, and magnanimity, because Allah, in this verse, thanks and praises His servants when He approves their effort and endeavour.

This meaning is also similar to what is said in Surah ’Isra’, No. 17, verse 19 where it says:

“And whoever desires the Hereafter and strives for it as he ought to strive, and he is a believer, (***as for***) ***these, their striving shall be thanked.”***

The promise of reward, recompense, and wage has been pointed out in the Qur’an by different forms of meaning.

Once it says:

“...and We do not waste the reward of the righteous.”[3]

In another occurrence it says:

“... (***as for***) ***these their striving shall be thanked.”***[4]

And also the Qur’an says that Allah is thankful:

“…then verily Allah is Grateful, All-knowing.”[5]

Somewhere else, it says:

“…He will not diminish aught of your deeds;…”[6]

And, therefore, if you do a small amount of good you will see it.

The Qur’an says:

“So whoever has done an atom’s weight of good shall behold it.”[7]

Surah Al-’Anbiya’ – Verses 95 - 97

وَحَرَامٌ عَلَي قَرْيَةٍ أَهْلَكْنَاهآ أَنَّهُمْ لاَ يَرْجِعُونَ

حَتَّي إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِن كُلِّ حَدَبٍ يَنسِلُونَ

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَاوَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ

95. “And there is a ban upon (the people of) the towns which We destroyed: that they shall not return.”
96. “Until, when Gog and Magog are let through (the way), and they hasten forth from every elevation.”
97. “And the true promise has drawn nigh; then behold, staring wide (in terror), the eyes of those who disbelieve! (They say:) ‘Alas for us! We were heedless of this (Day); nay; we were unjust ones’.”

In the explanation of the former verses, the words were about the righteous believers. Now, here, in the first holy verse mentioned in the above, the Qur’an points to those persons who are in the opposite side, those who go on their aberration and do mischief until the last moment of their life.

The first verse of this group of verses says:

“And there is a ban upon (the people of) the towns which We destroyed that they shall not return.”

In fact, they are those who desire to come back to this world again to compensate their whole faults after

that they have actually observed the Divine punishment, or after their destruction and going into the purgatory world, where the curtains of pride and negligence go aside from before their eyes.

But the Holy Qur'an explicitly announces that their return to this life again is absolutely forbidden, and there is no way or chance for them to make amends.

This meaning is just like that which we read in Surah Al-Mu'minun, No. 23, verse 99, which indicates that this situation of theirs continues until when their death comes and they ask Allah to return them back to the world in order that they do those righteous deeds that they had neglected to do; but they receive naught save a negative answer.

The verse says:

"Until, when death comes unto one of them, he says: 'My Lord! send me back again."

However, these unaware people are always in pride and negligence, and the continuation of this misfortune will last until the end of the world, as the Qur'an says:

"Until, when Gog and Magog are let through (the way), and they hasten forth from every elevation."

There have been mentioned some discussions in Surah Al-Kahf, No. 18, from verse 94 on about Gog and Magog, saying who and from what tribe they were, where they were living, and, finally, what they are doing and what they will do.

There have also been discussed in details there about the barrier which Zul-Qarnayn built in a narrow valley in order to prevent their influence.

Is the purpose of the phrase 'these two tribes being let through (the way)' as 'their barrier to be broken, and their influence into other lands of the world thereby'? Or that the objective meaning is their influence, in general, throughout the world and from every side?

The abovementioned holy verse has not explicitly stated anything regarding this matter. It only contains a hint to their spread scattering them in the globe as a sign of the end of the world and a preliminary event for the Resurrection and Hereafter.

However, the Late author of the Commentary of Atyab-ul-Bayan[8] cites as follows:

"This verse is one of the evidences of 'return to life', which is necessary in Shi'ism, and some widely transmitted narrations testify it.

Some Islamic traditions indicate that those who return to life of this world during the course of the second coming will be those believers who had been steadfast in their faith, and also those who had been steadfast in disbelief but had not been annihilated by the worldly chastisement.

This matter is for the reason that the believers benefit from Divine bounties at the presence of the immaculate Imams (as), and the disbelievers may be chastised by the worldly chastisements."

"In other words, this holy verse implies that those absolute disbelievers who will 'return to life' in the course of 'the second coming' are the disbelievers who were not annihilated by means of the Divine punishment but passed away by the natural death.

Thus those disbelievers who were annihilated by means of the Divine punishment, like the peoples of Noah, Hud, Salih, Lut, Shu'ayb, Pharaohs, and the like, will not return during the course of 'the second coming', because they had tasted the worldly chastisement. They will have their resurrection only on the Hereafter Day in order to be given the punishment of that world."[9]

Then, in the next verse, the Qur'an immediately says:

"And the true promise has drawn nigh;..."

The disbelievers will be involve in such a horror that their eyes stop moving and will be gazing that scene.

The verse continues saying:

"...then behold, staring wide (in terror), the eyes of those who disbelieve!..."

At this time, the curtains of pride and negligence will go aside from before their eyes, and they will cry:

"...(They say:) 'Alas for us! We were heedless of this (Day);..."

And, since they cannot cover their sin with any pretext and acquit themselves, they will explicitly say:

"...nay; we were unjust ones."

In principle, how may it be possible that with the existence of these numerous Divine prophets and the heavenly Books they remain in negligence while there have been many shaking events for them and the life in this world has taught them different lessons as warnings? Whatever they have done is fault and injustice to them as well as to others.

The Qur'anic word /hadab/ means: the elevations which are surrounded by some low lands. It is also sometimes called to the outgrowth of the man's back.

The Arabic term /yansilun/ is derived from /nusul/ which is applied in the sense of 'going out swiftly'.

The Qur'anic sentence concerning Gog and Magog which says:

"...They hasten forth from every elevation"

refers to their extraordinary influence all over the earth.

The term /šaxisah/ is derived from /šuxus/ which originally means ‘going out from home’ or ‘going out from a city toward another city’.

And, since at the time of surprise and gazing the man’s eyes are in a state as if they are coming out from the pupil, this status is also called /šuxus/. This is the status that the sinners will have in the Hereafter. They will be gazing so much that as if their eyes are about to come out from the pupil of the eyes.

Surah Al-’Anbiya’ – Verses 98 - 100

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دوُنِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

لَوْ كَانَ هَؤُلآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لاَ يَسْمَعُونَ

98. “Verily you and what you worship besides Allah shall be the fuel of Hell; you shall go down to it.”
99. “If these had been (real) gods, they would not have gone down thither, but all will abide therein.”
100. “There shall be sighing for them therein, and they therein shall not hear (any answer).”

Following the discussions of the former verses which were about the fate of the oppressive disbelievers, here the Qur’an, addressing them, illustrates their future destiny and their gods as follows:

“Verily you and what you worship besides Allah shall be the fuel of Hell;...”

You yourselves and your artificial gods are the fuel of Hell and the material that forms its flames, and you will be thrown into Hell like some worthless pieces of wood.

Then, the verse adds:

“...you shall go down to it.”

At first, the false gods will be thrown into the Fire, and then the polytheists, who used to worship them, will enter to them. It seems that their false gods entertain them by the fire which raises from their entity.

If this question arises inquiring what is the philosophy of throwing the idols into the Hell Fire, the answer

of it can be this that when the idol-worshippers see that they are burning in the fire that comes from their idols, this circumstance is a kind of punishment for them. Besides, it can be also a humiliation for their thoughts that they used to refuge to such worthless beings.

In other words, the advantage of the fact that Allah has put the idol worshippers with their idols and has mentioned them with together is that the opposite case of their expectation has occurred here, because they had imagined that their false gods might intercede for them before the Lord but now, with the chastisement that Allah has assigned for them, the conditions are contrary to it.

Therefore, there will be nothing worse than these false gods for the idol worshippers then.

Question: This verse indicates both the idol worshippers and their idols shall be the fuel of Hell. Are some persons, such as Hadrat Messiah (as), who have been objects of worship, also counted in this formula, or are they exceptions?

Answer: These objects of worship have been counted as exceptions, for: firstly, the Qur'an has referred to the deities as some irrational beings where it uses 'what' in the phrase which says: 'what you worship'. Hence, the holy Messenger of Allah (S) in answer to the abovementioned question said:

"The Arab's custom is that they use the word 'what' for irrational beings and (the phrase) 'what you worship' means the idols made of stone and wood."[10]

Secondly: The addressees of this holy verse were the idol worshippers of Mecca who used to worship idols made of stone, wood, and so on. Thirdly: in some verses of this very holy Surah, which will orderly be commented later, this fact has been stipulated that those ones whom have been promised good by Allah (such as Hadrat Messiah (as)) are aloof from Hell.

Then, in the next verses, as a general conclusion, the Holy Qur'an concerning the idols announces as follows:

"If these had been (real) gods, they would not have gone down thither..."

But beware that the idol worshippers not only will enter the Hell but also will remain in it forever. The holy verse continues saying:

"...but all will abide therein."

For further explanation about the painful situation of these 'misguided worshippers' who used to serve those worthless objects of worship, the Qur'an says:

"There shall be sighing for them therein..."

These sighs and sad moans may not be only related to those worshippers, but the Satans, whom were their objects of worship, also accompany them in this deed.

The next sentence refers to one of other painful punishments, they will have in Hell, where it says:

***"...and they therein shall not hear** (**any answer**)."*

This sentence may point to this matter that they will not absolutely hear anything which causes them to become happy. They will be only the hearer of the wearing moans and the call of the angels of chastisement.

Some commentators have said that the purpose of it is that they will hear no voice of anyone at all, as if they are alone in punishment, which itself is the source of further chastisement upon them.

Surah Al-'Anbiya' – Verse 101

إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِنَّا الْحُسْنَي أُوْلَئِكَ عَنْهَا مُبْعَدُونَ

***101. "Verily those for whom the good** (**promise**) **has already gone forth from Us, they will be kept far off from it** (**Hell**)."*

This holy verse reiterates the qualities of the true believers, as well as the believing men and women in order to compare them with each other and specify the situation of both of them.

At first, it says:

***"Verily those for whom the good** (**promise**) **has already gone forth from Us, they will be kept far off from it** (**Hell**)."*

This meaning refers to the fact that Allah will fulfill all of the promises that He has promised the true believers in the life of this world, one of which is keeping them far off the Fire of the Hell.

In Tafsir-ul-Burhan, according to some narrations, there have been recorded a tradition from Imam Sadiq (as) who said:

"The objective of the word /husna/, mentioned in the above verse, is Amir-ul-Mu'mineen Ali (as) and Ahl-ul-Bayt (as) and the followers of him."[11]

Surah Al-'Anbiya' – Verse 102

لاَ يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ

102. "They will hear the slightest sound of it, and they, in what their souls desire, shall abide."

However in welfare a man may be in this world, desired or undesired, he may hear some unwholesome information and bitter news which decrease his pleasure and happiness. But in Hereafter, the people of Paradise will be far off of any bad news, coarse noises and the moans of those who are badly situated. They will be busy enjoying of full pleasure.

Amir-ul-Mu'mineen Ali (as) says:

"...He has honoured their ears (the people of Paradise) so that the sound of Hell Fire may never reach them (nor the moans of the people of Hell)..."[12]

The Arabic word /hasis/ is used in the sense of a particular and sensible sound (from Fire).

However, this holy verse points to a couple of great Divine bounties bestowed on this prosperous group.

The first of them is that:

"They will hear the slightest sound of it..."

Since the true believers are far from Hell, they will never hear the horrible sounds of it. The next divine bounty is that: whatever they desire and wish to obtain they will enjoy of them eternally.

The verse continues saying:

"...and they, in what their souls desire, shall abide."

That is, in that world, there is not any limitation of the kind of this world for them. They can have any sort of material and spiritual bounties they desire without any exception. They are available for them not only for one or two days, but also for their eternal life.

In conclusion, there are different verses in the Qur'an concerning the quality and quantity of the divine blessings of Paradise.

In one verse, it says:

"...and therein shall be what their souls yearn after and (wherein) the eyes shall delight..."[13]

Here, in the current verse, it says:

"...and they, in what their souls desire, shall abide."

And somewhere else, the Qur'an describes it like this:

"So no soul knows what is hidden for them..."[14]

A tradition narrated from the Messenger of Allah (S) denotes that neither has any ear heard nor has any

eye witnessed the quality of the bounties of Paradise. 15

Surah Al-'Anbiya' – Verse 103

لاَ يَحْزُنُهُمُ الْفَزَعُ الاَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلآئِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ

103. "The Great Terror (of that Day) shall not grieve them, and the angels shall receive them (saying): 'This is your day, which you were promised'."

Basing on some Islamic traditions, the addressees of this verse are those who, besides having correct notions, run along the path of the leaders who have been appointed by Allah and His Messenger. The Qur'anic phrase /faza'-i-'akbar/ means 'a Great terror' which refers to the horrors of the Day of Hereafter. 16

Hence, this verse says:

"The Great Terror (of that Day) shall not grieve them..."

Some commentators have considered the meaning of the phrase 'the Great Terror', mentioned in this holy verse, as a hint to the horrors of the Hereafter Day, which is greater than any horror.

Finally, the last grace of Allah, relating to those whom have been referred to in the abovementioned verses, is that the angels of grace will haste to receive them and will say to them congratulation and good tidings.

The verse says:

"...and the angels shall receive them (saying): 'This is your day, which you were promised'."

In Nahjul-Balaqah we read that Ali (as) said:

"...you should therefore be quick in performance of (good) acts so that your way be with His neighbours in His abode, where He has set His messengers their friends, and made the angels to visit them. He has honoured their ears so that the sound of Hell Fire may never reach them." 17

By the way, there have been recorded some narrations from the holy Prophet (S) and Imam Sadiq (as) in Tafsir-ul-Burhan and Safi under this verse indicating that this verse is about the rank of the holy Prophet (S), Amir-ul-Mu'mineen Ali (as), Ahl-ul-Bayt (as) and the followers of him.

There are also some narrations recorded in the book of 'Amali and Bisharat-ush-Shi'ah, with the same content.

Surah Al-'Anbiya' – Verse 104

يَوْمَ نَطْوِي السَّمآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنَآ إِنَّا كُنَّا فَاعِلِينَ

104. "The Day when We will roll up the heaven as the rolling up of the scroll for writing; as We originated the first creation,* (*so*) *We shall get it return.* (*This is*) *a promise binding on Us;* (*and*) *surely We are to perform it."

We understood in the previous verse that the true believers will not be grievous because of the 'Great terror'. This verse describes 'that Day of terror', and in fact, it illustrates the cause of that horror.

Concerning the time of its occurrence, it says:

"The Day when We will roll up the heaven as the rolling up of the scroll for writing;..."

There is a delicate simile in this verse about the destruction and rolling up of the scroll of the world of existence at the end of the world. At the present time, this scroll has been opened and all its designs and lines can be read and each of them has been settled in a proper place.

But when the command of Resurrection comes, this scroll, with all its lines and designs, will be rolled up. Then the verse adds implying that there is no problem and hardship for the Great Power of Allah to return it and He will do it in the same way that He originated it at the beginning.

The verse says:

"...as We originated the first creation,* (*so*) *We shall get it return...."

Then, at the end of the verse, Allah says:

"...(This is) a promise binding on Us; (and) surely We are to perform it."

However, some of the authentic Islamic narrations indicate that the objective meaning of 'return', in this verse, is the return of creation in its first form so that human beings will return to life, barefooted and naked, in the same shape that they were at the beginning of their creation; and this is one of the features of the return of creation in its initiating form.

Imam Amir-ul-Mu'mineen Ali (as) said:

"Man will be raised bare in Resurrection"; and then he (as) *recited this verse, which says:*

"...as We originated the first creation,* (*so*) *We shall get it return."[18]

The Arabic word /sijill/ originally was applied for a piece of stone on which something was written; but

later gradually it has been used for the sheets of paper on which some materials are written.

The sign of the appearance of Resurrection with the initial creation of the world has repeatedly referred to in the Holy Qur'an.

Once it says:

*"...As He brought you forth in the beginning so shall you also return."*19

In another verse it says:

*"And He it is Who originates the creation, then reproduces it, and it is easier to him;..."*20

The objective of 'the heaven', mentioned in this verse, is all the heavens, because in another occurrence the Qur'an has said:

*"...and the heavens will be rolled up in His right hand;..."*21

Surah Al-'Anbiya' – Verse 105

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

105. "And We have written in the Psalms** (**Zabur**), **after the Reminder** (**the Torah**), **'My righteous servants shall inherit the earth'."

The Qur'anic word /zabur/ in the Arabic language means: 'any writing and book'.

The noble Qur'an says:

*"And everything they have done is in the writings"*22,

but by the frame of reference of the verse which says:

*"...and to David We gave 'Zabur'"*23

it seems that the objective is the Book specialized to David (as), which contains the whole supplications, prayers, and advices of that prophet. This Book was sent down after the Torah; and the purpose of the holy word /□ikr/ (reminder), mentioned in the verse, is also the very Torah.

Its reference is the content of verse No. 48 of the current Surah which indicates that the Torah is /□ikr/ (reminder) where it says:

"And indeed We gave Moses and Aaron the Furqan** (**criterion**) **and a Light and a Reminder for the pious ones."

Some Islamic commentators have said that the purpose of mentioning /zabur/ in this verse is all the Divine Books and the objective of /□ikr/ is the Holy Qur'an, and the phrase /min ba'd/ also means 'in addition to'; then, in this case, the verse means: 'in addition to the Qur'an, We have written in all the heavenly Books that verily the inheritors of the earth will be My righteous servants'.

Therefore, in this verse, the Qur'an refers to one of the most clear worldly rewards of the righteous servants, which is the possession of 'the government of the earth'. The Qur'an has pointed to it, with a nice statement, where it says:

"And We have written in the Psalms (Zabur), after the Reminder (the Torah), 'My righteous servants shall inherit the earth'."

The Arabic word /'ard/ is called to the whole globe of the earth which envelops the world thoroughly.

Question: Who are the righteous servants of Allah when He says:

"My righteous servants"?

Answer: The Qur'anic word /salihun/ (the righteous), mentioned here, has a vast scope of meaning by which, besides faith and Monotheism, all eligibilities will be reminded: eligibility from the point of action and piety, eligibility from the point of knowledge and awareness, eligibility from the point of ability and power, and eligibility from the point of management, regularity, and social apprehension.

Some Islamic narrations have explicitly commented this verse upon the followers of Hadrat Mahdi (may Allah hasten his auspicious advent). This meaning is the statement of a high and clear aspect of it which does not confine the generality of the concept of the verse.

The system of creation is a manifest reference for the acceptance of a proper social system of the world of humanity in future. This meaning is the same thing which is understood from the verse under discussion and the traditions concerning the advent of 'the Worldly Great Reformer', Hadrat Mahdi, (may our souls be sacrificed to him).

Finally, once Imam Sadiq (as) was asked about the commentary of the Qur'anic words /zabur/ and /□ikr/ when he said:

"(The reality of) /□ikr/ is with Allah and /zabur/ is the Book sent down to David, and all the Books which have been sent down are with the people of knowledge, and they are we, the Ahl-ul-Bayt."[24]

As it was mentioned aforetime, there are many narrations which indicate that those righteous servants who will be the inheritors of the earth are the followers of Hadrat Mahdi (as).[25]

Also, some Islamic narrations denote that the Ahlul-Bayt of the Prophet of Islam (S) will be the inheritors of the earth and they will return to life again.[26]

Majma'-ul-Bayan, concerning this verse, narrates a tradition from Imam Baqir (as) implying that those righteous servants, whom Allah points to in this verse as the inheritors of the earth, are the followers of Mahdi (as) in 'the end of the Time'.

Again, upon the explanation of this holy verse, it is cited in Tafsir-i-Qummi that the objective meaning of the fact that the righteous servants of Allah will inherit the earth is Mahdi, the Qa'im, and his followers.

In addition to the abovementioned narrations, which are upon the commentary of this verse, there have been recorded a great many other traditions from the way of Shi'iet and Sunni about Hadrat Mahdi (as) narrated from the holy Prophet of Islam (S) and Ahl-ul-Bayt (as) all of which signify that at last the government of the world will be in the hand of the righteous ones.

Then, a man from the household of the Prophet (S) will rise and will establish justice throughout of the world after that it has been filled with injustice and cruelty.

Among them is this famous holy tradition, which has been narrated from the Prophet (S) recorded in most of the Islamic sources.

It says:

"If there is not remained from the (life of the) world but a day, Allah will prolong that day so that He raises a righteous man from my household by whom the earth will be filled with justice thoroughly the same as it has been filled with injustice and oppression."[27]

This holy tradition, with the same meaning or with a little difference, has been mentioned in many books of Shi'ah and Sunni.

It was said in the commentary of verse 33 from Surah Al-Taubah No. 9 that a group of outstanding scholars of Islam, whether from ancient and modern times, Shi'ah and Sunni, have clearly certified in their books that the traditions concerning the rising of Mahdi (as) are nearly at the level of 'wide scale' so that his rising can never be deniable.

There are some reputable books available particularly written in this regard, including:

Abu-Na'im in ''Akhbar-ul-Mahdi'; Ibn-Hajar-Heythami in 'Al -Ghaul -ul -Mukhtasar -fi -'Alamat -il -Mahdi -Al -Muntazar'; Showkani in 'At-Taudih fi Tawatur-i-Ma-Ja'a fi-l-Muntazar wad-Dajjal wal-Masih'; 'Idris-i-'Araqi Maqribi in the book of 'Al-Mahdi'. And the news about Mahdi (as) narrated from the Prophet (S), which have been testified and witnessed by the Companions of the Prophet, have been mentioned in a lot of famous Islamic books as well as the main texts of traditions irrespective of 'Sunan', 'Ma'ajim' and 'Masanid' among which we may point to: 'Sunan - i - Abu - Dawood', 'Sunan - i - Tirmithi', 'Ibn - i - Majih', Ibn - i - 'Amr - id - Dawani, 'Musnad - i -'Ahmad', 'Ibn - i - Ya'la', 'Bazzaz', 'Mustadrak - i -Hakim-i-Neyshaburi', 'Ma'ajim-i-Tabarani' (the Great and the Moderate), 'Ruyani', 'Dar-Ghutni', and Abu-Na'im in 'Akhbar - ul - Mahdi', Khatib in 'Tarikh - i - Baqdad', Ibn - i - 'Asakir in

‘Tarikh – i – Damishgh’, and so on.

Again, the traditions concerning Mahdi (as) have been narrated by many of the companions of the Prophet, among them are: ‘Uthman – ibn – ‘Uffan, Ali–ibn–Abitalib (as), Talhat–ibn–‘Ubayd–i–llah, ‘Abd–ur–Rahman–ibn–‘Uf, Qurrat–ibn–’Asas Mazni, ‘Abdullah – ibn – Harith, ’Abu – Hurayrih, Khuthayfat – ibn–Yaman, Jabir – ibn – ‘Abdillah, Abu –’Umamah, Jabir–ibn–Majid, ‘Abdillah – ibn–‘Umar, ’Anas–ibn–Malik, ‘Imran–ibn–Hasin, and ’Umm–as–Salamah.

These are twenty persons out of all those who have narrated the traditions about Mahdi (as). Therefore, there are so many others, besides them, who have narrated the traditions regarding him (as).

There are a lot of reliable statements recorded from the source of the companions of the Prophet themselves in which the discussion of the reappearance and advent of Hadrat Mahdi (as) is seen and which can also be set in the row of the Prophet’s traditions.

This subject is not among the subjects about which can be said some things by means of ‘individual reasoning’. (Therefore, naturally they have also heard this subject from the Prophet (S).)

Also, among those scholars who have declared explicitly that the traditions concerning Mahdi (as) are at the level of ‘wide scale’ are: As–Sakhawi in the book entitled ‘Fath–ul–Muqith’, Muhammad – ibn – Ahmad – Safawini in ‘Sharh – ul –‘Aghidah’, ’Abul – Hassan – il – Abari in ‘Manaqib – i–Sh–Shafi‘i, Ibn – Tayyimmiyah in his book of Fatawi ‘Pronouncements’, ‘Suyuti’ in Al–Hawi, Idris–i–‘Araqi in his book upon Mahdi (as), Showkani in the book named ‘At–Toudih – fi – Tawatur – i –Maja’a–fil–Muntazar’, Muhammad Ja‘far Kanani in ‘Nazm–ut–Tanathur’.

You may see the commentary books of Shi‘ah, upon the verses of the Qur’an where the narrations about Mahdi (as) are fully available, among them are: Tafsir – ul – Burhan, Safi, Majma‘–ul–Bayan, Atyab – ul – Bayan, Nur–uth – Thaqalayn, the books like Al – Kafi, Bihar, Tibyan, Muntakhab–ul–’Athar, Nur–ul–’Absar, and the like.

Thus, the belief in the advent of Mahdi (as) is incumbent (for every Muslim), and this is considered as a part of the doctrine of Men of Tradition and community, and the sect of twelve–Imam Shi‘ism.

A Few Traditions Upon Expecting For Mahdi

1. Someone once asked Imam Sadiq (as) about his opinion concerning the one who believes in guardianship (Wilayah) of the Imams (as), and expects the advent of the government of Justice while, in this case, he dies.

The Imam (as) said:

“He is like the one who is with the leader of this revolution in his camp, (his army group).”

Then, after a pause, he (as) said:

"He is like the one who is with the messenger of Allah (in his struggles)."[28]

This meaning, with a little difference, has been cited in many Islamic narrations.

2. In some narrations it has also been said:

"He is like a sword striker in the way of Allah."

3. In some others, it has been said:

"He is like the one who strikes on the enemy's head by his sword with the Messenger of Allah."

4. Some other narrations say:

"He is like the one who is under the flag of Qa'im 'the Upholder'."

5. Some of them say:

"He is like a struggler who fights (in the cause of Allah) before the Messenger of Allah."

6. Some others say:

"He is like the one who suffers martyrdom with the Messenger of Allah."

These six similes, which have been narrated upon the expectation of the advent of Mahdi (as), make this fact clear that there is a kind of relation and similarity between the subject of 'expectation', on one side, and 'the Holy Struggle' which is combating against the enemy of Allah in its latest form, on the other side.

7. So many narrations indicate that having an expectation of such a government has been introduced as the most elevated worship. In some traditions, this meaning has been narrated from the Prophet (S) and in some others from Amir-ul-Mu'mineen Ali (as).

In a tradition we read that the Prophet of Islam (S) said:

"The most excellent deeds of my Ummat is the expectation of deliverance from the side of Allah, Almighty and Glorious."[29]

Another tradition narrated from the Messenger of Islam (S) says:

"The most excellent deed is the expectation of deliverance."[30]

Whether, we consider 'the expectation of deliverance' in the sense of its vast meaning or in its peculiar meaning, i.e., in the sense of 'expecting for the advent of 'the great worldly reformer', this tradition

makes the importance of the act of expectation clear regarding to our discussion.

These concise expressions wholly denote that having the expectation of such a revolution is always coupled with a vast and extensive Holy Struggle. Having this idea in mind, you may pay attention to the concept of expectation, and then we can conclude from all of them.

The state of ‘expectation’ is usually used for the one who is inconvenient from the existing condition and struggles for creating a better circumstance.

For example, the sick person who waits for becoming better, or a father who waits for his son to come back from abroad, both of them are worried, one from sickness and another from the separation of the child, and they try for a better situation.

Also, a merchant, who is worried about the bad state of the market and waits for the economic crises to become normal, has two moods: ‘estrangement with the existing situation’, and ‘struggle for a better situation’.

Therefore, the subject of expectation (or waiting) for the government of justice and probity ruled by Mahdi (may Allah hasten his advent), and the rising of the worldly reformer, in fact, are defined in two categories: the negative element, and the positive element.

The negative element here is that very ‘estrangement with the existing situation’ and the positive element is ‘the desire for a better situation’. If these two aspects influence deeply in the soul of man, they will become the source of two branches of vast and extensive deeds.

These two branches of deeds consist in abandoning any competition and harmony with the factors of injustice, vice, mischief and even struggling against them all, from one side, and self-improvement, self-support, attracting the physical and mental preparations, as well as both material and spiritual preparations for the auspicious formation of that single worldly government, on the other side.

If we take care well we can see that both of those two branches of deeds not only are constructive, but also are the factors of movement, cognizance, and awareness.

Regarding the essential concept of this ‘expectation’, the meaning of the numerous narrations, which were mentioned in the above, about the reward and the result of those who ‘expect’, may be understood manifestly.

It is now that we understand why the true expectants sometimes have been counted as those who are in Mahdi’s tent or are under his flag, or like the one who fights in the cause of Allah, or his blood is poured, or has suffered martyrdom.

Do they not hint to the different stages and degrees of struggle in the way of truth and justice which are proportional to the quality of the preparation and the level of persons’ expectation!

That is, as the amount of self-sacrifice of the strugglers of the way of Allah and their functions are different with each other, expectation, self-improvement and preparation are also completely different in degrees, each of which from the point of preliminary situation and consequence has similarity with one of them.

Both of them are Holy struggles and both of them require preparation and self-improvement. The person who is in the camp of the leader of that kind of government, i.e. he is in the center of command of an army of a worldly government, cannot be a negligent and an unaware individual.

That position is not the place for any ordinary person. It is the place of some equipped persons who are really worthy of that significant position.

To be more and well acquainted with the true effects of the expectation for the reappearance of Mahdi (as), you may notice the following explanations:

Expectation Means 'Full Prepared'

If I am unjust and oppressive, how can I be waiting for the one the prey of whose sword is the blood of the unjust?

If I am really polluted and impious, how can I wait for a revolution whose flame initially seizes the skirt of the polluted ones?

The army which is awaiting for a great Holy War, increases the preparation of its personnel, blows a spirit of revolution in them, and improves any weak point therein.

The reason of it is that the quality of 'expectation' may always proportionate to the goal and destination which we are expecting for:

The expectation of coming an ordinary traveler from the voyage.

The expectation of the return of a very dear friend when he is going to come back.

The expectation of the arrival of the season of harvest and picking up fruits from trees.

Every one of these expectations is allied with a kind of preparation. In one of them the house must be prepared and the means of entertaining must be made ready; in another one its necessary tools must be brought forth,...

Now you may think of those who are expecting for a great worldly reformer. They are, in fact, expecting a revolution, shifting, and transformation which is the vastest and the most fundamental revolution among the revolutions of humankind throughout the history of man.

It is a revolution which, contrast to the former revolutions, is not provincial. Not only it is common and

general, but also involves all the affairs and necessities of the lives of human beings. It is a political, cultural, economical and ethical revolution.

Before anything else, such a revolution is in need of some prepared and eligible men who can carry the heavy load of that vast improvement of the world on their backs; and this, at first stage, needs that the level of thought, cognizance, and mental and spiritual preparation of people be promoted for the cooperation in actualization of that great program.

Insularities, narrow scope in minds, ill-thoughts, jealousies, childish and unwisely discords, and, in general, any kind of hypocrisy and dissension do not agree with the position of the true expectants of Mahdi (as).

The important matter is that the true expectant of that significant program can never have the role of a mere spectator. He must certainly join the row of revolutionists from just now.

The belief in the good results and the end of this shifting may never let him be in the row of the opponents of that revolution, and being in the row of the adherents of it needs having pure and pious deeds either, as well as leading a more pious soul with the possession of 'courage' and sufficient 'awareness'.

If I am corruptible and vicious, how can I be waiting for a system of government in which the corruptible and vicious individuals have no function? They will be rejected and hated therein.

Is this expectation enough for purifying one's soul and mind, and wiping out both the body and spirit from the dirt of pollutions in his life?

The army that waits for the Holy Struggle of liberty, will surely be in the state of being full ready and will equip itself with a weapon which is suitable for such a battle-field.

It will make the necessary fortresses ready, will elevate the epic preparation of its personnel, will strengthen their courage, and keep the flame of love and eager in the hearts of its soldiers alive, one by one, for such a struggle. The army, which lacks such a preparation, does not live in 'expectation', and if it demands it, it tells a lie.

The real expectation for a worldly reformer means a full mental, ethical, material and spiritual readiness in people for the improvement of the world entirely. You may consider how constructive such a preparation can be.

The First Philosophy, Personal Self-Improvement

The improvement of the world thoroughly, and putting an end to all injustices and ruins, is not so easy and it cannot be a simple job. The preparation for such a great aim should be symmetrical with it, i.e., it must be similarly with the same expansion and depth that it is.

For actualizing such a revolution, some very great men, who are always decided, very powerful, without defeating, extraordinarily pure and liberal, completely prepared, and with deep insight, are needed.

Self-improvement for this aim requires the application of the best ethical, mental, and social programs. This is, in fact, the meaning of 'the true expectation'. Can anyone say that such an expectation is not constructive?

The Second Philosophy, Social Succours

At the same time, the true expectants are dutiful not only to be careful to their own selves, but they also must be careful of the circumstance of each other, and, besides improving their own selves, try to improve others, too.

The heavy and great program, which they are waiting for, is not a personal one; it is a program that all the elements of the revolution must take part in it. The job is encompassing and it must be accomplished by all members.

The efforts and endeavours must, indeed, become harmonized and the depth and expansion of this harmony must be as great as that worldly revolution which they are expecting for.

In a vast field, where a group of strivers are totally busy striving, usually no individual can remain neglectful of the circumstances of others.

On the contrary, he ought to amend any weak point that he sees somewhere, and he must improve any situation which may be damageable, and strengthen any weak and inconvenient part he finds.

For, without the active and harmonized participation of all the members of strivers, the actualization of such a program is impossible.

Thus, the true expectants, in addition that they always try to improve themselves, should consider their own duty to improve others, too.

This is another constructive effect of the expectation for the rising of a worldly reformer; and this is the philosophy of all those virtues which have been enumerated for the true expectants (of Mahdi).

The Third Philosophy: True Expectants May Not Assume the Corruption of The Environment

Another important effect that lays in the expectation for Mahdi (as) is the lack of being changed into the mischief of the environment and the absence of any submission to the pollutions.

Its explanation is that when corruption covers everywhere, and it gets the majority or a great many of the people of the society involved into that pollution, sometimes the pious ones may find themselves in a

very narrow and difficult blind psychological status. It is a blind situation which originates from the despair of improvements.

Sometimes they think that the dice has been cast and there is no hope for its improvement, so the effort for keeping pure oneself is of no avail.

This hopelessness and despair may take them gradually toward corruption and being of the same nature of he environment in a manner that they cannot preserve themselves as a righteous minority contrast to an impious majority; and think of not being alike the community as the cause of their defame.

The only thing that can blow hope in them and invite them to resistance and self-control, so that they do not assume the nature of the corruptive environment, is the hope to the final improvement.

It is only in this case that they do not abandon the effort and endeavour for preserving their own purity and improving others.

So, we see in the Islamic instruction that the despair of divine forgiveness has been considered as one of the greatest sins, and some unaware persons may surprise why despair from the mercy of Allah has been counted so important, even more important than many other faults, its philosophy is this very fact that the sinner who is despair of the mercy of Allah (s.w.t.) may find no reason to decide to recompense, or at least stops committing that sin.

His logic is: ‘In for a penny, in for a pound’; ‘Black will take no other hue’; ‘It’s end is Hell’; and the like of these logics.

But, as soon as the window of hope will be opened to him – the hope for Allah’s forgiveness, the hope for the change of the existing situation – there can be a turning point in his life which invites him to stop committing sin and return towards piety and improvement.

It is for this very reason that ‘hope’ can be recognized as an effective factor in training the corrupt persons, as well as those good doers who are captured in the corrupt environment, and cannot protect themselves without hope.

The conclusion is that: the much impious and vicious the world becomes, the more the expectation of the advent of a reformer increases and it has an increasing spiritual positive effect in the believers. It guarantees them against the powerful waves of mischief.

They not only will not despair with the expansion of the range of mischief in the environment, but also behold nigh, in front of them, the approach of gaining the goal; and their effort for struggling against corruption or their self-protection will be pursued by an increasing desire and love.

From the totality of the aforementioned discussions, it can be concluded that if expectation, with its real meaning, be actualized in both the society and individuals, it will be an important factor from the point of

training, self-improvement, and movement.

Among clear references which certify this subject is that, upon the commentary of the verse which says:

***"Allah has promised to those of you who believe and do righteous deeds that He will most certainly make them rulers in the earth..."*[31],**

there has been narrated from some great leaders of Islam that the purpose of this verse is 'Mahdi (as) and his followers'.[32]

Another tradition indicates that 'this verse has been sent down about Mahdi (as)'.[33]

In this recent verse he (as) and his followers have been introduced as 'those of you who believe and do righteous deeds'.

Thus, the actualization of this worldly revolution is impossible without a firm belief which repels any kind of weakness, despicableness, and feebleness, and without the righteous deeds that pave the way for the improvement of the world.

So, those who are waiting for such a program not only must increase the standard of their awareness and faith, but also ought to try to improve their actions.

These are only those who can give the glad tidings of association with his government to themselves, not those who are accomplice with injustice and cruelty, nor those who are far from Faith and righteous deeds.

Nor those coward and despicable persons who, as a result of the weakness of their Faith, have always scare from everything, even from their own shadow.

Nor those listless, idle, and inattentive persons who remain silent in front of the corruptions of their environment and their society, and show the least challenge and effort in the way of struggle against corruption. This is the constructive effect of the rising of Mahdi (as) in the Islamic society.

Surah Al-'Anbiya' – Verse 106

إِنَّ فِي هَذَا لَبَلاَغاً لِقَوْمٍ عَابِدِينَ

106. "Verily in this is a (great) message for a people (who) worship."

We were acquainted by the previous verse that the heritage and the government of the righteous ones on the earth will, in fact, actualize with two conditions. One of them is the pure servitude before Allah, which was referred to with the word 'My servants'; and the second condition of it is earning the eligibility

of being ‘righteous’.

The abovementioned verse again implicitly emphasizes on the fact that the servants must receive this message that they must both become pure in servitude, and elevate themselves from the stage of general and common ‘worshipping’ to the stage of especial submission (My servant), and try to create eligibility in them.

The verse says:

“Verily in this is a (great) message for a people (who) worship.”

Amir-ul-Mu’mineen Ali (as) says:

“(Fear) Allah (and) keep Allah in view in the matter of the Qur’an. No one should excel you in acting upon it.”[34]

Therefore, the good servants of Allah should receive the message of Allah before any other persons.

Surah Al-’Anbiya’ – Verse 107

وَمَآ أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِلْعَالَمِينَ

107. “And We sent you not save a Mercy for (all) the worlds.”

The government of the righteous servants of Allah over the earth is a merit reflected from the grace and mercy of Allah (s.w.t.) which can be received in the light of messengership. And whatever of the prophetic mercy will be bestowed upon the individuals both in this world and Hereafter is a ray from the Divine Mercy.

All of the Divine ordinances, even the Holy Struggle, fixed punishments for certain crimes, retaliation, and other retributions and the penal laws of Islam are also mercy for the Society of Human beings. Allah is ‘The Lord of the worlds’ and His Messenger is ‘a Mercy for (all) the worlds’. That is, the true training is possible to occur under the shadow of the prophets’ guidance.

In all ages, and in all localities, and for all human beings, the Prophet of Islam (S) is ‘a mercy’ and there is no need of any other prophet, as the abovementioned holy verse announces:

(... a Mercy for (all) the worlds).

So, in this holy verse, the Qur’an points to the general mercy of the personality of the Prophet (S), where it says:

“And We sent you not save a Mercy for (all) the worlds.”

This statement means that all mankind in the world, believers and disbelievers in general, are totally in pawn of the Prophet's mercy, because he undertook the propagation of a religion which was the cause of deliverance of the whole.

The Prophet of Islam (S) is a mercy even for the divine near-stationed angels, too. In a tradition we read that Gabriel told the Prophet (S) that his mercy covered him (Gabriel), too.35

There is an interesting tradition cited here which verifies this generality of mercy. It says when this verse was revealed, the Prophet (S) asked Gabriel:

"Did anything of this mercy reach you?"

Gabriel in answer said:

"Yes. Verily I had frightened about the end of my affair, but because of the verse revealed to you I became certain, where Allah praised me with His word, (*saying*)*: "Gabriel is in a high position with Allah, the Creator of 'Arsh."*36

However, in the world of today where kinds of mischief, corruption, oppression and injustice are seen everywhere, the fire of war is burning in every direction, and the claws of the cruel authorities are pressing the throats of the oppressed; in the world where ignorance, impiety, treachery, vice, injustice, despotism, and unjust discrimination have brought thousand kinds of distortions into existence; yes, in such a world, the concept of being 'a Mercy for (all) the worlds' is more clear due to the Prophet of Islam (S) than any other time.

What a mercy can be higher than this that he has brought a program whose practicing puts an end to all these failures, miseries, and ignominies.

Yes, he, his orders, his program and his manner all are mercy. A mercy for all, and in the meantime, the continuation of which will lead to the faithful righteous ones' government throughout the earth.

By the way, the Arabic word /'alamin/ (all the worlds) has such a vast meaning that its concept encompasses all human beings in all ages. That is why this holy verse has been considered for a hint to the Prophet of Islam (S) as a seal of the Divine prophets.

Surah Al-'Anbiya' – Verses 108 - 109

قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَآ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَهَلْ أَنتُم مُسْلِمُونَ

فَإِن تَوَلَّوْا فَقُلْ ءَاذَنتُكُمْ عَلَى سَوَآءٍ وإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَا تُوعَدُونَ

108. “Say: ‘It is revealed to me that your God is One God; do you then surrender?’”
109. “Then if they turn back, say: ‘I have warned you equally, and I know not whether nigh or far is that which you are promised’.”

In view of the fact that the most important manifestation of mercy, and its firmest foundation is monotheism, by the above verse the Prophet (S) was commanded as follows:

“Say: ‘It is revealed to me that your God is One God; do you then surrender?’”

The Prophet (S), addressing the idolaters, said in implication whether they were ready to surrender to this very principal, the monotheism, and to abandon idols.

There are stated, in fact, three fundamental points in this verse. The first is that the main basis of mercy is monotheism. Truly, the more we contemplate, the more will become the existence of this strong connection clear.

It is the monotheism in belief, the monotheism in action, the monotheism in the ‘word’, the monotheism in the rows, the monotheism in law, and the manifestation of monotheism in everything.

Another point is that in relation to the Qur’anic word /’innama/, which refers to the existence of restriction here, the whole invitations of prophets concentrate in the principle of monotheism.

Exact researches also show that the theological principles, and even the fundamental principles of ordinances, finally return to the principle of monotheism.

For this very reason, as we have also reiterated formerly, Monotheism is not a mere principle of the principles of Faith, but it is a strong string that joins the beads of a rosary to each other; or, in a more proper word, it is a soul blown in the body of the religion.

The last point is that the essential problem of all societies and nations is their pollution with polytheism in different forms, because the Qur’anic phrase which says: /fa hal ’antum muslimun/

(***do you submit to this principle?***)

indicates that the main difficulty is the act of coming out from polytheism and its manifestations and lacking in the action of breaking idols, not merely breaking the wooden and stone idols, but all kinds of idols and human deities in particular.

When Hadrat Imam Rida (as) was in the middle of thousands adherents in Neyshabur, in answer to the demand of the people, he stated his holy tradition known as ‘Silsilat-uth-Thahab’ implying that Monotheism is the firm fortress of Allah and whoever enters it will have immunity and will be safe completely.

Then he (as) added that the condition of this monotheism is the acceptance and subordination of the

alive Imam.37

Then, in the next verse Allah recommends to the Prophet (S) that if, with all these matters, they do not pay attention to the Divine invitation and Message, and they turn back, he should tell them that he had warned them equally of the punishment of Allah.

The verse says:

"Then if they turn back, say: 'I have warned you equally…"

The Qur'anic word /'a�antu/ is derived from /'i�an/ in the sense of 'announcing coupled with threat', and sometimes it has been applied with the sense of 'declaration of war', too.

But, in view of the fact that this Surah was revealed in Mecca, where there was neither the preparation of the Holy War nor was the command of Holy War sent down, it seems very improbable that this phrase could here be in the sense of 'declaration of war'.

On the contrary, the apparent of the statement is that by this saying, the Prophet (S) intends to declare hatred and separation from them and to show that he has given up hope of them totally.

The application of the Qur'anic phrase /'ala siwa'/ (equally) is either a hint to the fact that due to the Divine punishment he warns them all equally, lest they would suppose that the people of Mecca or Quraysh were different from others and they had a privilege and superiority with Allah; or a hint to the fact that he has conveyed his message to all of them without any exception.

Then he (S) states this threat more clearly and says:

"…and I know not whether nigh or far is that which you are promised'."

Do not suppose that this promise is very far to happen; it may be nigh, and very nigh, either.

This punishment by which they have been warned here may be the punishment of the Hereafter, or the chastisement of the world, or both of them. In the first case, its knowledge is with Allah and no one is properly aware of the date of its happening, even the prophets of Allah.

And in the second and third case, it may refer to its details and its time, meaning that he (S) is not aware of its details, because the Prophet's knowledge upon these kinds of happenings has not always the aspect of action, but sometimes it has the voluntary aspect, that is, he does not know unless he wills.

Note the following question and answer:

Question: It is understood from many verses of the Qur'an and Islamic traditions that the Prophet of Islam (S) had a vast portion of the 'knowledge of hidden things'.

In Nudbah Supplication we recite:

"(O' Allah!) You taught him (The Prophet (S)) the knowledge of the past and the future of the world."

But in a few verses, like the above one, we encounter some sentences which show the lack of knowledge in the holy Prophet (S). Do these verses and traditions contrast each other? Or, is there a positive relation between them?

Answer: The knowledge of hidden things is of two kinds. A part of it belongs to the Pure Essence of Allah and there is no way for anyone into it, including the time of the occurrence of Hereafter.

We say in some supplications:

"O' Allah! We call You by the knowledge which You have specialized for Yourself."

But there is another part of it which Allah bestows upon His prophets, saints and whoever else He wills, like what is in the verse where He says:

"This is of the news of the Unseen which We reveal to you;..."[38]

Many of the Qur'anic matters are among the Unseen things, like the verse which says:

"The knower of the Unseen! So He does not reveal His secrets to any,"
"Except to him whom He chooses as a Messenger..."[39]

Imam Amir-ul-Mu'mineen Ali (as) says:

"...By Allah, if I wish, I can tell every one of you from where he has come, where he has to go, and all his affair, but I fear lest you abandon the Messenger of Allah (peace and blessing of Allah be upon him and his progeny) in my favour. I shall certainly convey these things to the selected ones who will remain safe from that fear..."[40]

In another tradition, also he (as) said:

"...O' people! A time will come to you when Islam would be capsized as a pot is capsized with all its contents...."[41]

Again, Imam Ali (as) said:

"A time will come to you when there would be nothing concealed more than the truth and more manifest than the wrong, and more current than forging lies to Allah, the Exalted, and His Messenger (S)."[42]

Surah Al-’Anbiya’ – Verses 110 - 111

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتمُونَ

وإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَي حِينٍ

110. “Verily He knows what is spoken aloud and He knows what you conceal.”
111. “And I know not haply this (respite) may be a trial for you, and an enjoyment for a while.”

In this holy verse the Qur’an implies that you should never think that if there is a delay in your punishment it is for that Allah is not aware of your deeds and words. Nay! He knows everything. He knows both your manifest statements and what you conceal.

The verse says:

“Verily He knows what is spoken aloud and He knows what you conceal.”

In principle, the quality of being concealed and manifest is meaningful for you who are limited in knowledge. For Allah, Whose knowledge is infinite, both the Unseen and the visible are the same, and there is no difference between secret and manifest therein.

Then, the second holy verse implies that if you see that the Divine punishment does not meet you quickly, it is not for the reason that He is not aware of your affair.

So, the verse says:

“And I know not haply this (respite) may be a trial for you...”

He desires that you enjoy the pleasures of this world for a while and then He will seize you violently and punish you.

The verse continues saying:

“...and an enjoyment for a while.”

In fact, there are two philosophies stated here for the delay of the Divine punishment. The first one is the subject of trial; for Allah does not haste in punishing wrong doers in order to test them enough and to complete the argument to them.

The second philosophy is that there are some people whose trial has ended and their punishment has been decided, but for the sake that they receive their chastisement fully, He spreads the bounties for

them so that they become completely drowned in them, and just at the same time that they are busy enjoying themselves, He strikes the lash of punishment over them to be more painful for them, and they feel the pain of the deprived and oppressed well.

The Qur'an says:

"...We give respite to them only that they may increase in sin;..."[43]

Surah Al-'Anbiya' – Verse 112

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

112. "He said: 'O my Lord! Judge You with truth! And our Lord is the Beneficent, Whose help is sought against that which you ascribe (unto Him)'."

In this verse, which is the last verse of Surah Al-'Anbiya', similar to the content of the first verse of this Surah, the words are upon the negligence of the unaware people.

As reiterating the statement of the Prophet (S), in a curse-like phrase, the Qur'an reflects his worriment from all those prides and negligence they had. After observing their whole aversion and turning back, the holy Prophet (S) invoked his Lord to judge over that disobedient group and punish them with justice.

The verse says:

"He said: 'O my Lord! Judge You with truth!..."

In the second sentence he (S) addresses the opponent of Islam and says:

"...And our Lord is the Beneficent, Whose help is sought against that which you ascribe (unto Him)'."

In fact, the verse, by the application of the Qur'anic word /rabbana/ (our Lord) attracts their attention to this fact that we all are creatures and are under His Lordship and He is the Creator and the Lord of us totally.

The usage of the Qur'anic holy word /'arrahman/ (the Beneficent) in the verse, which refers to the general Mercy of Allah, reminds them that the whole entity of their existence thoroughly is encompassed by the Divine Mercy; then why do they not always contemplate about the creator of all these bounties and mercy?

And the Qur'anic holy phrase /'almusta'anu 'ala ma tasifun/

(***... whose help is sought against that which you ascribe (unto Him)***)

warns them that they should not imagine that the Prophet (S) and the believers are alone before their opponents, and they should not consider that their whole accusations, lies and undue taunts fabricated against the Pure Essence of Allah and against Muslims will remain with no answer.

Nay! It will never be such, because He is the support of us all and He is able to defend the believers against any kind of lies and accusations.

O Lord! as You did not leave alone Your Messenger and his few companions before their mass of enemies, leave us not alone before the enemies in the East and in the West who have decided to abolish us!

O Lord! In this blessed Surah, You have specially stated Your particular mercy unto the prophets when they were at hard and difficult times and were involved in the crises of their lives. O Lord! At this time, too, we are involved in the same crises and we expect the same mercy and particular relief. Amin, O the Lord of the worlds!

The End of Surah Al-'Anbiya'

1. Nahjul-Balaqah, letter 31
2. Surah Al-i-'Imran, No. 3, verse 55; and Surah Al-'An'am, No. 6, verse 164
3. Surah Yusuf, No. 12, verse 56
4. Surah 'Isra', No. 17, verse 19
5. Surah Al-Baqarah, No. 2, verse 158
6. Surah Al-Hujurat, No. 49, verse 14
7. Surah Al-Zilzal, No. 99, verse 7
8. Atyab-ul-Bayan, vol. 9, p. 242
9. Similar to this meaning is found in the commentaries of Majma'-ul-Bayan, Atyab-ul-Bayan, Tafsir-us-Safi, Nur-uth-Thaqalayn, and Tafsir-ul-Burhan following the verse.
10. Bihar-ul-'Anwar, vol. 9, p. 282
11. Burhan, vol. 3, p. 72
12. Nahjul-Balaqah, sermon 183
13. Surah Az-Zukhruf, No, 43, verse 71
14. Surah As-Sajdah, No. 32, verse 17
15. Al-Faghih, vol. 1, p. 295
16. Tafsir-i-Al-Mizan
17. Nahjul-Balaqah, sermon 183
18. Nahjul-Balagah, sermon 111
19. Surah Al-'A'raf, No. 7, verse 29
20. Surah Ar-Room, No. 30, verse 27
21. Surah Az-Zumar, No. 39, verse 67
22. Surah Al-Qamar, No. 54, verse 52
23. Surah 'Isra', No. 17, verse 55, and Surah An-Nisa', No. 4, verse 163
24. Al-Kafi, vol. 1, p. 225
25. Nur-uth-Thaqalayn
26. Tafsir-i-Qummi, vol. 2, p. 297
27. Sunan-i-Tirmathi, vol. 4, p. 505; Zakha'ir-ul-'Ughba, p. 136; Al-Bayan Gangi, Shafi'i, p. 141; Muntakhab-ul-'Athar fi

Sharh-i-Hal-i-Imam-uth-Thani-‘Ashar, p. 161
28. Mahasin Barghi, Narrated from Bihar, old edition, vol. 13, p. 136
29. Kafi, adapted from Bihar, vol. 13, p. 137
30. Ibid, p. 136
31. Surah An-Nur, No. 24, verse 55
32. Bihar-ul-’Anwar, vol. 13, p. 14
33. Tafsir-us-Safi and Tafsir-i-Burhan, under the holy verse
34. Nahj-ul-Balaqah, Letter No. 47
35. Tafsir-us-Safi, p. 359
36. Majma‘-ul-Bayan, and Tafsir-us-Safi, under the verse
37. Bihar, vol. 3, p. 7
38. Surah ’Al-i-‘Imran, No. 3, verse 44
39. Surah Al-Jinn, No. 72, verses 26 and 27
40. Nahjul-Balaqah, sermon 175
41. Ibid, sermon 103
42. Al-Kafi, No. 8, pp. 387, 586
43. Surah ’Al-i-‘Imran, No. 3, verse 178

Surah Al-Hajj, Chapter 22

The Feature of Surah Al-Hajj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

Surah Al-Hajj
(The Pilgrimage),
No. 22

This Holy Surah was revealed in Medina and contains 78 verses.

The Contents of the Surah

Since some verses of this Surah are about Hajj pilgrimage, it has been called Surah Al-Hajj.

In view of the fact that the commandment of Hajj pilgrimage accompanied with some of its details, as well as the command of Holy War, which were related to the circumstances of the Muslims in Medina, the verses of this Surah are somehow like the Medinan Suras.

From the point of the contents, the matters recited in this Surah can be divided into several parts:

Many verses of this Surah are about Resurrection and its logical reasoning. They also consist of some warnings upon those people who are negligent of the events of the Hereafter, and the like.

A considerable part of this Holy Surah speaks about the struggles against idolaters and polytheists.

Another part of it invites people to verify the instructive fate of those who passed away, and the painful Divine punishments which were sent down upon them.

And, another part of it is about the Hajj pilgrimage and its historical background.

Again, a part of it is rather about the struggles which were performed against the hostile invaders.

And, finally, a part of the Surah contains some advices upon different fields of life, and some encouragement to prayer, almsgiving, trust, and considering Allah.

The Virtue of Reciting the Surah

A tradition narrated from the holy Prophet of Islam (p.b.u.h) indicates that he said:

"Whoever recites Surah Al-Hajj, Allah will reward him both the reward of pilgrimage and lesser pilgrimage of all those who have done them in the past and all those who will do them in the future."[1]

No doubt this great reward and virtue is not for a mere recitation of the Surah in expression, but it is a recitation which provides contemplation, and a contemplation which leads to action.

Also, Imam Sadiq (as) has been narrated who said:

"Whoever recites this Surah every three days, he will not go out of the year but he will be honored to go to the Sacred House."[2]

1. Tafsir-us-Safi, Burhan, and Majma'-ul-Bayan
2. Tafsir-us-Safi-Burhan, and Majma'-ul-Bayan

Section 1: The Awful Day of Judgment

In The Name of Allah, The Beneficent, The Merciful

Surah Al-Hajj – Verses 1 - 2

يَآ أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَي النَّاسَ سُكَارَي وَمَاهُم بِسُكَارَي وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

1. "O Mankind! Be in awe of your Lord! Verily the earthquake of the Hour (***of doom***) ***is a grievous thing."***
2. "On the Day you shall behold it, every suckling mother shall forsake her suckling babe, and every pregnant woman shall lay down her burden, and you shall see the people (***as***) ***intoxicated, yet they are not intoxicated, but the chastisement of Allah is severe."***

This Surah begins with two shaking and exciting verses concerning Resurrection and its preparations. These are verses that may take the reader involuntarily out from this material fleeting life and make him mindful of the dreadful future which he waits for.

At first, the Holy Qur'an addresses the whole human beings, with no exception, and says:

"O Mankind! Be in awe of your Lord! Verily the earthquake of the Hour (***of doom***) ***is a grievous thing."***

The Qur'anic phrase /ya 'ayyuhannas/ (O mankind) is a clear evidence upon this fact that there is no exception and difference in this idea from the point of: races, languages, nations, tribes, ages, places, and geographical regions, whether they are believers, disbelievers, young, old, man and woman. All of them, who live at the present time and in the future, are addressed totally.

This verse has illustrated some examples of the great terror of the Day of Resurrection in a few sentences.

It implies that, on that Day, you will observe, by your own eyes, that every suckling mother shall forget her little child and every pregnant woman, who attends in that scene, shall face with abortion, because, as a result of the earthquake of the Resurrection, horror and fear will encompass all people thoroughly.

The verse says:

"On the Day you shall behold it, every suckling mother shall forsake her suckling babe, and every pregnant woman shall lay down her burden..."

The third illustration of the verses, which is visualized, is the circumstances that people shall be in it on

That Day.

It says:

“...and you shall see the people** (as) **intoxicated, yet they are not intoxicated, but the chastisement of Allah is severe.”

Surah Al-Hajj – Verse 3

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

3. “And among people there are such as dispute about Allah without knowledge, and follow every rebellious Satan.”

Since, in the former verse, there was an illustration of the general fear of people which will occur at the time of the earthquake of the Resurrection, this verse speaks about the circumstances of some unaware group of people who are neglectful of such a great event, the Resurrection.

The verse in this regard says:

“And among people there are such as dispute about Allah without knowledge...”

Sometimes there are some people who dispute against the principle of monotheism, the Oneness of the Truth, and about the subject of polytheism, and sometimes they dispute about the Power of Allah in giving life to the dead and making them alive again for the Resurrection. In any case, they have no proof for their sayings.

Then, the verse adds that such people, who follow no logic and knowledge, obey every rebellious and disobedient Satan.

It says:

“...and follow every rebellious Satan.”

They follow not only one Satan, but also they follow all Satans whether they are human or jinn, each of which have a different plan, program, plot, and device by itself.

Surah Al-Hajj – Verse 4

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَي عَذَابِ السَّعِيرِ

4. “About whom (Satan) it is decreed that whosoever takes him for friend, then verily he will mislead him and will guide him unto the torment of the burning Fire.”

The Arabic word /sa‘ir/ is derived from /sa‘ara/ which means ‘flaming of fire’, and here it refers to the Hell Fire which is more blazing than any fire.

Qur’anic term /hada/ has been used here in the sense of ‘leading,’ that is, Allah leads the servants to Paradise, happiness, and prosperity by means of sending down Books, messengers, and legitimate creeds so that they may have good deeds, admirable moral qualities, and proper faith, while the Satans, from among human and jinn, lead man to Hell and the Divine punishment by means of following the low desires, lust appetites, vicious qualities, and sinful deeds.

Thus, the noble Qur’an, in this verse, indicates that it has been considered and necessitated in ‘the book of fate’ that whoever loves Satan and chooses him as his leader, Satan will mislead him and will lead him to the punishment of Hell Fire.

The verse says:

“About whom (Satan) it is decreed that whosoever takes him for friend, then verily he will mislead him and will guide him unto the torment of the burning Fire.”

Surah Al-Hajj – Verse 5

يَآ أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الاَرْحَامِ مَا نَشَآءُ إِلَي أَجَلٍ مُّسَمًّي ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّي وَمِنكُم مَّن يُرَدُّ إِلَي أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً وَتَرَي الاَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

5. “O, people! if you are in doubt about the Resurrection, then (consider that) verily We created you from dust, then from sperm, then from a clot, then from a lump of flesh, partly formed and partly unformed, that We may manifest (Our power) to you. And We cause what We will to remain in the wombs for an appointed time, then We bring you out as babes, then that you may attain your maturity, and some of you are called to die, and some of you are kept back to the worst part of life so that they know nothing after having known (much), and you see the earth dried, dead, but when We send down the water on it, it stirs and swells and brings forth every kind of attractive herbage (in pairs).”

Resurrection in the World of Fetus and Plants

In view of the fact that the discussion in the previous verses was about the doubt of the opponent concerning the origin and the end (Resurrection), in this holy verse, the ‘Resurrection of the body’ has

been reasoned and proved by two firm and logical evidence.

One of them is the transformations of embryo during its fetal course, and the other is proved through the way of earth transformations when the plants grow.

At first, the Holly Qur'an addresses all human beings and says:

"O, people! if you are in doubt about the Resurrection, then (***consider that***) ***verily we created you from dust, then from sperm, then from a clot, then from a lump of Flesh, partly formed and partly unformed..."***

All these are for the sake that He makes it manifest to you that Allah is powerful over everything.

The verse continues saying:

"...that We may manifest (***Our proper***) ***to you...."***

Allah keeps the embryos that He wishes in the wombs of mothers until a fixed time in order that they pass their evolutionary periods, but He may cause some of them, which he desires, to fall from their circle in the midway. After that, a new revolutionary course begins and He brings it out in the form of a babe from mother's womb.

The verse says:

"...And We cause what We will to remain in the wombs for an appointed time, then We bring you out as babes..."

Thus, the limited period and dependant course of your life in the mother's womb naturally ends and you arrive in a vast environment, full of light, serenity, and with much more potentialities.

Yet, the evolutionary wheels of your development do not pause. They ceaselessly continue going forth in this way.

The verse says:

"...then that you may attain your maturity..."

Here, the ignorance changes into wisdom, the weakness into strength, and the dependence into independence.

But this wheel of movement does not stop, though some of you, in this course, may die while some others may live a very long life that they reach the worst stage of life, so that they know nothing of what they knew.

The verse continues saying:

“...and some of you are called to die, and some of you are kept back to the worst part of life so that they know nothing after having known (much)...”

The weakness, disability, and melancholy are the reason for the appearance of the stage of a new transformation. This stage is like the stage that a fruit has when it becomes lose from the branch of the tree and which indicates that it has become ripe enough and must be separated from its position.

Then the Qur’an refers to the second statement, i.e., the life of the plants, where it says:

“...and you see the earth dried, dead, but when We send down the water on it, it stirs and swells and brings forth every kind of attractive herbage (in pairs).”

The Arabic word /hamidah/ is originally called to the fire which has been extinguished and also to the land the plants of which have dried and remained motionless. 1

Some other Islamic commentators have said that /hamidah/ is applied for a state between life and death.2

The Arabic term /’ihtazzat/ is derived from /hazz/ in the sense of ‘moved, aroused’.

The Arabic word /rabat/, here, is derived from /rubuww/ (rhymed with /‘uluww/) in the sense of growth and increase, and the Arabic word /riba/ is also derived from the same root.

The Qur’anic word /bahij/ means: ‘beautiful, attractive, and pleasurable.’

Surah Al-Hajj – Verses 6 - 7

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِ الْمَوْتَي وَأَنَّهُ عَلَي كُلِّ شَيْءٍ قَدِيرٌ

وَأَنَّ السَّاعَةَ ءَاتِيَةٌ لاَّ رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

6. “This is because verily Allah, He is the Truth, and because verily He gives life to the dead, and because verily He is All Powerful over everything.”
7. “And verily the Hour (of Resurrection) is coming: There is no doubt therein and that verily Allah will raise up whoever is within the graves.”

Through these couple of verses, as a general conclusion, the Qur’an explains the purpose of stating these two reasons in the form of five points. 1) At first, it implies that what was said in the previous concerning different stages of the life of man and the world of plants was for the sake that you should know that Allah is the Truth.

The verse says:

“This is because verily Allah, He is the Truth…”

And, since He is the Truth, then the system that He has created is the Truth, too. Therefore, it can not be aimless and be in vain, as in another occurrence of the Qur’an He says:

“And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve…” [3]

And since this world is not aimless, and, on the other hand, we do not find the main aim inside of it, we will be certain that there is a resurrection in question.

2) This very system, dominating the world of life, tells us that it is He who causes the dead to be quickened.

The holy verse says:

“…and because verily He gives life to the dead…”

He is the One Who gives life to the dust, changes the worthless life-germ into a complete man, makes the dead lands alive, and gives a new life to the dead. Can we be doubtful yet in the occurrence of Resurrection with this constant program of life giving in this world?

3) Another aim is that we recognize this fact that Allah is powerful of doing everything and there is nothing to be considered for His Power to be impossible.

The verse says:

“…and because verily He is All-Powerful over everything.”

The One Who is able to alter the lifeless soil into life- germ and causes the worthless sperm to go forth in different stages of life, covers it a new clothing of living every day, and causes the dry, lifeless lands so green and beautiful that the sound of life is heard from it thoroughly. Is such a One not able to return man to a new life after his death?

4) And, again, all of these are for that we know there is no doubt in the existence of the last hour of the life of this world and the beginning of the next world.

The verse says:

“And verily the Hour** (**of Resurrection**) **is coming: There is no doubt therein…”

5) And all these are as a preparation for the last result, and that fact is that Allah will bring to life all those who are within the graves.

The verse concludes:

"…and that verily Allah will raise up whoever is within the graves."

These five points, of course, which consist of different nature, are all complementation of each other and all of them end to one point. This factual point is the fact that not only the occurrence of Resurrection and raising of the dead is possible, but also it certainly will happen.

Those who are doubtful about the existence of life after death can observe its similar scene in the lives of men and plants which are always before their eyes and every year and even every day, they occur again and again.

If they are skeptic in the power of Allah, this is the thing that they can see its clear examples by their own eyes.

Was human not created from dust at the beginning? So, how may it be surprising that they raise again from the soil?

Are the dead lands not quickened every year before our eyes? How can it be wonderful that the dead, after many years, become alive and raise from the earth?

And, if they are skeptic in the occurrence of such a thing, they must know that the system governing over the creation of this world shows that there is an aim in it, else all things would be in vain. This fleeting life, which is filled with these masses of miseries and wretchedness, is not something to be worthy to form the final aim of the world of the creation.

Thus, there must be another world existing, a vast and eternal world, which is worthy to be counted as the aim of the creation.

Note the Following Points:

Man's Seven Stages of Life

In order to make clear the phenomenon of Resurrection and its possibility of occurrence, the afore-mentioned verses have explained the status of man in course of seven stages. The first stage is the time he was dust.

The purpose of dust mentioned here might be the dust from which man was created. It may also be a hint to this fact that, besides this, all men are from dust, because all the food staff and the nutritious materials, which form the life-germ, are wholly taken from soil.

No doubt, of course, a considerable part of man's body is formed of water, and a part of it from Oxygen and Carbon which are not taken from soil; but since the main part of the limbs of the body are formed

from the materials taken from the earth, this meaning is completely true that man is originally from the earth.

The second stage is the stage of life– germ. Soil, which is apparently a simple and ordinary element, has not any sense, movement, and life, but it can be changed into life germ. Life– germ is formed mainly of some living things which are very little and mysterious.

In men, it is called 'sperm' and in women it is called 'ovule'. These floating tiny creatures are so little that there may exist some millions of sperm in a man's sperm drop.

It is interesting that, after birth, a babe has usually a slow and gradual development which is mostly in the form of quantitative evolution, while its development in the womb is accompanied with some quick transformations which are qualitative.

The consecutive and amazing transformations of embryo in the womb are so much wonderful that, for example, a simple small pin to be changed into an airplane after a few months.

Today, the branch of embryology has been expanded into a vast science, so that its concerning scholars have succeeded to study embryo in its different stages and to discover many secrets of this mysterious phenomenon of the world of existence and introduce a great deal of wonders about it.

In the third stage, the life germ reaches the state of congealed blood and its cells gather together beside each other in the shape of a berry of mulberry which technically is called 'mudola'.

After a short time, the division hole appears. This is the beginning of the division of the parts of embryo. The embryo has a particular name in this stage.

In the fourth stage, little by little the embryo gets the form of a lump of flesh to itself without that the different limbs of the body being distinguished in it.

Then, suddenly there appear some changes in the skin of the embryo, and its shape alters appropriate to the action it must do; and the limbs of the body gradually begin to be distinguished. But those embryos, which do not pass this stage and still remain unchanged in their former forms, may be aborted.

The Qur'anic phrase saying:

'***partly formed and partly unformed***'

may refer to this stage of embryo which means: 'completely formed' and 'un completely formed.'

It is interesting that, after mentioning these four stages, the Qur'an has stated the sentence saying that:

"We may manifest (***our power***) ***to you,"***

indicating that these rapid and wonderful changes in which a little sperm drop develops into a complete man, is a manifest reason to the power of Allah (s.w.t.) over everything.

Then the Qur'an points to the three remaining stages of the embryo which happen after delivery or birth, consisting of the stage of childhood, the stage of puberty, and the stage of senility.

It is also necessary to be mentioned that birth of man originally from dust in the form of a living creature, itself is a great transformation; and the different stages of the embryo are all counted as successive transformations. Also, the birth of man from mother is itself a very important transformation. Thus, the stages of puberty and senility are considered as transformations, too.

The application of 'raise up' in the sense of Resurrection, used in the above mentioned verse, seems to be a hint to the concept of this very transformation which will also occur in Hereafter.

This point must also be noted that the explanation of the Qur'an about these different stages of the embryo, specially in those days when neither the science of embryology had come into being nor people had had any notable knowledge about man's courses of embryo, itself is a living evidence to the fact that this great book has originated from the world of revelation and from the world of beyond nature.

Resurrection of the Body

No doubt, whenever the Holy Qur'an has pointed to the resurrection and the return of men, it means the return of the humankind with both the spirit and the body to the next world.

So, those who have limited the occurrence of resurrection to only its spiritual aspect and believe in only the survival of the souls have never verified the whole verses of the Qur'an.

It is clear that, as an instance, they have not kept in mind the verses like the above one, which explicitly speak about the bodily resurrection, else what similarity has the spiritual resurrection to the foetal course and bringing life to the dead lands by the growth of the plants?

The last sentence of the verse under discussion, in particular, as a conclusion proves clearly this matter, where it says:

"...and verily Allah will raise up whoever is within the graves."

We know that a grave is the place of the body, not that of the soul.

In principal, the entire astonishment of the disbelievers arises from this very problem that how a man, who has become dust, can return to life again, else, the survival of the soul not only was not a surprising thing, but also had been accepted by the people of ignorance, too.

What Does “the Worse Part of the Life” Mean?

The Arabic word /’ar�el/ is derived from /ra�l/ in the sense of ‘a low’ and ‘unpleasant’ thing. The objective of the Qur’anic phrase /’ar�al-il-‘umur/ is the most unpleasant period of the man’s lifetime when he reaches to the utmost point of senility, and as the Qur’an says, it is the time when he forgets all he had learnt and becomes just as a child from the point of having knowledge.

From the point of impudence, he is usually like a child, because like a child, he easily becomes worried by a slight thing and or becomes very happy and content by a small and an ordinary affair. He often loses his patience and sometimes his manner is rather childish.

There is a difference, of course, that people do not expect intelligible things from a child, but they usually expect them from him.

Moreover, in respect to the children, there is a hope that, by the growth of the bodies and spirits, all these deficiencies remove, but there is not such a hope in respect to the old and feeble individuals.

There is also another difference that; a child has not had anything to lose, but this aged man has lost all the vital capitals of his life.

Thus, the state of old men, in comparison with children, is much more pitiable and unwholesome.

In some Islamic narrations, the Qur’anic phrase /’ar�al-il-‘umur/ has been rendered into the age of being one hundred years old, or more than that.

This condition may depend on the kind of persons. There are some persons, of course, who reach this stage of weakness and forgetfulness when they are less than one hundred years old, while there exist some people who are more than one hundred years old and are completely intelligent and aware.

In respect to the great scholars and scientists, in particular, who are always busy studying the scientific discussions, this status is rather rarely seen. However, for this part of the lifetime, we must refuge to Allah.

By the way, the remembrance of such years can be a factor to bring us out from pride and negligence and to make us contemplate what we were at the beginning, what we are just now, and what we will be in future.

Surah Al-Hajj – Verses 8 - 10

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَابٍ مُنِيرٍ

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

8. "And among the people there is such a one that disputes about Allah without knowledge, without guidance and without any enlightening Book."
9. "Turning away in pride to lead** (**men**) **astray from the path of Allah: for him there is disgrace in this world and We shall make him to be on the Day of Judgment the punishment of the burning** (**Fire**)**."
10. "**(**And unto him it will be said**)**: 'This is for that which your two hands have sent before, and that** (**verily**) **Allah is not unjust to His servants'."

If disputation is based on knowledge, it does not matter.

The discussion in these verses is upon some people who disputed about the origin and the end without having any fundamental knowledge.

At first, it says:

"And among the people there is such a one that disputes about Allah without knowledge, without guidance and without any enlightening Book."

The first sentence of this verse contains exactly the same meaning which was mentioned in the former verses, and its repetition here shows that the previous verse points to one group while this second one refers to another group.

Some Islamic commentators have considered the difference between these two groups in that former verse states the status of the followers of the unaware misleading group.4

The Qur'anic phrase /liyudilla 'an sabil-il-lah/ (to lead (men) astray from the path of Allah) shows that the program of this group is to mislead others and this is counted a clear frame of reference upon that difference.

This is exactly like the sentence which was recited in the former verse saying:

"...and follow every rebellious Satan."5

It speaks about the following of the Satans and which makes this meaning more clear, too.

In relation to the difference between the meanings of the terms 'knowledge', 'guidance', and 'enlightening Book', the commentators have also offered some discussions, among which the one that seems closer to the mind is: 'knowledge' refers to intellectual reasoning, 'guidance' refers to the leading

and guiding of the Divine leaders, and 'enlightening Book' refers to the heavenly Books.

In a simpler style, it reiterates the same three known reasonings, consisting of: 'Book', Sunnah (practice), and 'intellect'; and regarding to the fact that according to the researches of the scholars, consensus returns to 'practice', all four evidences are gathered in this phrase.

Some other commentators also believe that 'guidance' may refer to the spiritual guidance which can be obtained under the light of self-improvement, virtue, and purification of the carnal soul. (This meaning, of course, can be gathered with what was said in the above.)

In fact, a scientific discussion or disputation can be useful when it is based on one of these reasonings: the reason of intellect, the reason of the Book, or the reason of Sunnah (practice).

Then, in the next verse, the Holly Qur'an refers to one of the causes of the aberration and mislead of the leaders of the misguidance in a short and expressive sentence, where it says:

"Turning away in pride to lead** (**men**) **astray from the path of Allah:..."

The Arabic term /ani/ is derived from /anaya/ in the sense of 'to turn'; and the word /'itf/ means 'side', so, 'turning the side' here is an implicit declaration of pride and their heedlessness, that they hinder people from the path of truth.

In any rate, the Qur'an explains their intensive retribution in this world and the Hereafter as follows:

"...for him there is disgrace in this world and We shall make him to be on the Day of Judgment the punishment of the burning** (**Fire**)**."

And then he will be told this is the consequence of what his hands have sent before for him.

The verse says:

"And unto him it will be said: 'This is for that which your two hands have sent before..."

It is in case that Allah is never unjust to the servants. He neither punishes anyone unduly, nor does He increase the chastisement of anyone unreasonably, and His manner is absolute justice and absolutely just.

This verse is one of the verses that not only negates the school of Fatalist, but also proves the principle of Justice with respect to Allah's deeds.

A Few Traditions

1- Imam Amir-ul-Mu'mineen, Ali (as) said:

"Whoever seeks guidance other than the guidance of Allah, goes stray."[6]

2- Amir-ul-Mu'mineen, Ali (as) said:

"Whoever obeys his Lord, fears his sin, is guided."[7]

3- Imam Ali (as) said:

"The guidance of Allah is the best guidance."

And he (as) also said:

"He who is in the clothing of religion is guided."[8]

1. Mufradat-i-Raqib
2. Tafsir-i-Fi-Dalal
3. Surah Sad, No. 38, Verse 27
4. Tafsir-i-Al-Mizan, and Tafsir-i-Kabir by Fakhr-i-Razi, under the verse
5. Current Surah, verse 3
6. Qurar-ul-Hikam, vol. 1, p. 461, and vol. 4, p. 228
7. Qurar-ul-Hikam, vol. 5, p. 193
8. Qurar-ul-Hikam, vol. 6, p. 192 Qurar-ul-Hikam, vol. 6, p. 192

Section 2: The Weak in Faith

Surah Al-Hajj – Verses 11 - 13

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَي حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَي وَجْهِهِ خَسِرَ الدُّنْيَا وَالآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

يَدْعُواْ مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُ وَمَا لاَ يَنفَعُهُ ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ

يَدْعُواْ لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَبِئْسَ الْمَوْلَي وَلَبِئْسَ الْعَشِيرُ

11. "And among people there is such a one who worships Allah only by tongue, so that if good befalls him he is satisfied therewith, and if a trial afflicts him he turns back his face; he losses this world and (also) the Hereafter; that is indeed the manifest loss."
12. "He calls, besides Allah, upon that which does not harm him and that which does not profit him: that is indeed the far straying."

13. “He calls upon him whose harm is nearer than his profit; an evil protector indeed, he, an evil associate.”

The faith of some people is seasonal and superficial so that the pleasant or bitter events can change it.

The situation of belief and the action based on logic is different from the situation of the material changes. We ought not seek for religion because of reaching to bread.

In previous verses, two groups were discussed about: the group of followers of aberration and the leaders of those who mislead others. In these verses, a third group is spoken about; they are those who are weak in faith.

In the explanation of this group, the Qur’an says that such people believe in Allah merely by expression, while their heartily belief is very weak and superficial.

The verse says:

“And among people there is such a one who worships Allah only by tongue...”

The Qur’anic phrase /‘ala harfin/ may refer to this fact that their faith is rather on their tongue and there has not glowed in their hearts but a very weak light of faith.

It may refer to this fact that they are not settled in the center of faith and Islam, but they are in the edge of it.

One of the meanings of the Arabic term /harf/ is the verge of mountain and the side of things, and we know that those who are standing in the verge of something, are not fixed and steadfast and, with a slight shake, they may go out of the way. Such is the state of those whose Faith is weak, that with usually a tiny thing their faith vanishes.

Then, the Qur’an points the instability of their faith, where it implies that if the world turns to them and something good befalls them, they feel secure and satisfaction, and they take it as a proof for the legitimacy of Islam. But if they are tried by miseries, pests, and lack of some blessings, they alter inwardly and turn toward infidelity.

The verse says:

“...so that if good befalls him he is satisfied there with, and if a trial afflicts him he turns back his face;...”

As if they had accepted the religion and Faith as a means to reach to the material things, so that if this objection is gained, they consider the religion as rightful, otherwise they call it foundless.[1]

Upon the occasion of the revelation of this verse, Ibn-’Abbas and a group of the ancient commentators

have said that: sometimes a group of Bedouins used to come to the Prophet (S) and then if they became bodily well, their horse brought a good colt, their wives delivered sons, and their properties and cattle increased, they would become happy and would believe in Islam and Messenger of Allah (S).

But if they became sick, their wives delivered daughters, and their wealth decreased, some satanic temptations would seize their heart and told them that all those miseries were for the sake of the religion they accepted, and, therefore they often turned away.2

It is noteworthy that, for turning the world with prosperity to them, the Qur'an has rendered it as 'good', and for turning back of the world, it has rendered it as 'a trial', not as 'an evil'. It indicates that these unwholesome events are not vice and evil, but they are some means for trial.

At the end of the verse, the Qur'an adds implying that, thus, they have lost both the world and the Hereafter.

The holy verse says:

"...he losses this world and (also) the Hereafter;..."

And this is the most manifest loss when a person loses both his religion and his world.

The verse continues:

"...that is indeed the manifest loss."

Such people, in fact, behold the religion only through the window of their own material benefits, and for them, as they imagine, criterion of its rightfulness is the good lack of the world.

These people, whose number is not so small in our time and who are found in every society, have a faith polluted with polytheism and idolatry, but their idol is their wife, offspring, possession, wealth, and cattle. It is evident that such a faith and belief is certainly weaker than the spider's web.

Some commentators, of course, have considered this verse as about hypocrites.

Then, if the purpose is a hypocrite, who has never a faith in his heart, this is contrary to the apparent meaning of the verse, because the Qur'anic phrase:

"such a one who worships Allah",
"he is satisfied therewith"

and

"he turns back his face"

show that he had a weak faith before. And if the purpose is the hypocrites who have a very small share

of faith, it does not contrast with what was said in the above and it is acceptable.

The next verse points to the polytheistic belief of this group particularly after deviation from monotheism and belief in Allah.

It says:

"He calls, besides Allah, upon that which does not harm him and that which does not profit him:..."

If he is truly interested in the material profits and avoids loss, and for the same reason considers the good and misery of the world as the legitimacy of religion, then why does he go to the idols which have neither any hope of profit nor any fear of loss in them.

They are some useless things which have no effect in the men's fate. Yes, this is a deep aberration, which is far from any prosperity.

The verse says:

"...that is indeed the manifest loss."

Its distance with the Straight Path is so far that there is little hope for their return to the Truth.

Again, the Qur'an goes further than this, when it says:

"He calls upon him whose harm is nearer than his profit;..."

It is for the reason that, in the world, these artificial objects of worship may turn their thought toward lowliness, meanness, superstitions, and in the Hereafter, they bring forth the Hell Fire for them; but, as Surah Al-'Anbiya, No 21, verse 98 indicates, these idols are themselves the fuel of Hell.

At the end of the verse, concerning those idols, the Holy Qur'an adds:

"...an evil protector indeed, he, an evil associate."

There arises this question here that: in the previous verse any profit and loss were negated from the side of the idols, while here, in this verse, it says that the harm of an idol is nearer than his profit. Do these two concepts agree with each other?

In answer to this clear question it must be said that in conversations it is usual that sometimes in one occasion something is counted useless, while after that, the same thing is introduced as the source of loss.

It is just like when we say: do not associate with so and so, since he is beneficial neither for your religion nor for your world; then we go further and say that he is also the cause of your wretchedness and

disagree.

Moreover, the harm which has been negated is a harm to their enemies, because they are not able to cause a harm to the opponents; but the harm which has been proved positively is an automatic loss that reaches the devotees of them.

This commentary has been accepted by a group of great commentators, such as: Shaykh Tusi in 'Tibyan', and Tabarsi in 'Majma'-ul-Bayan'.

It is in the case that some other commentators, like Fakhr-i-Razi, have also added this probability in the commentary of the verse that either of these two verses refers to a separate group of idols.

The first verse refers to the wooden and stone idols which are inanimate, and the second verse points to false deities and idol-like men. The first group, have neither a profit nor a harm, and they are completely useless.

But the members of the second group, i.e. the leaders of misguidance, are harmful and there is no good in them. And supposing that there is a little good in them, their harm is certainly more than that good.

The Qur'anic sentence:

"...an evil protector, he, and an evil associate"

has also been taken as evidence over this meaning, and, thus, there remains no contradiction.

Surah Al-Hajj – Verse 14

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الاَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

14. "Verily Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow; verily Allah does what He intends."

Faith and hope in the promises of Allah is the greatest factor for leaving anything except Him (s.w.t.). Also, the Faith accompanied with action is the key to salvation; and neither of them alone is effective.

And, in view of the fact that the style of the Qur'an is that it states the good and evil things in comparison with each other in order that drawing a conclusion from it becomes more complete and clear, in this verse it says:

"Verily Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow;..."

Their career is clear, their line of thought and action is recognized, their master is Allah (s.w.t.), and their

companions in heaven will be prophets, martyrs, the righteous and the Divine angles.

Yes, whatever Allah intends, He does.

The verse continues saying:

"...verily Allah does what He intends."

These great rewards are easy for Him to give to the believers, and on the other side, punishing the obstinate polytheists and their misleading leaders is untroubled for Him, too.

In this comparison, in fact, those who have faith only by their tongue are in the edge of the religion and they may go astray by a little amount of temptation. Such people have not any righteous deeds either.

But the righteous believers are settled in the center of Island, and the most intensive storms of events cannot move them. The tree of their Faith has got strong roots and the fruits of their righteous deeds are manifest on its branches. This is from one side.

On the other side, the objects of worship of the first group not only are useless, but also their harm is more than their benefit. But, the master, and the guardian of the second group, is powerful over everything and He has provided the most superior blessings for them.

Surah Al-Hajj – Verses 15 - 16

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَي السَّمآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَايَغِيظُ

وَكَذَلِكَ أَنزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ

15. "Whoever thinks that never will Allah help him (His Apostle) in this world and the Hereafter, let him stretch up a rope to heaven (to hang himself), then let him cut it off, then see if his device takes away that at which he is enraged."
16. "And thus have We sent it (The Qur'an) down, (as) clear signs, and that verily Allah guides whomsoever He intends."

The Occasion of Revelation

Upon the occasion of revelation of the first verse in the above, some of the commentators have said as follows:

A number of people from the tribes of Bani Asad and Bani Qatfan, who had already covenanted with the

Prophet of Islam (S) said that they were afraid that at last Allah would not assist Mohammad (S) and consequently their relation with their Jewish confederates might be ceased and they would not give them foodstuff any longer.

The abovementioned holy verse was revealed and warned them while it reproached them seriously.

Some other Islamic commentators have said that, a group of Muslims, as a result of their intensive anger against the disbelievers, were anxious and restless to follow the Prophet (S) and said why the promise of Allah in that ground did not occur. The verse was sent down and reproached them for their impatience.3

Since the words in the previous verses were about those whose faith is weak, in this verse too, another feature from them has been demonstrated, where it says:

"Whoever thinks that never will Allah help him **(*His Apostle*)** ***in this world and the Hereafter, let him stretch up a rope to heaven*** **(*to hang himself*)*, then let him cut it off, then see if his device takes away that at which he is enraged."***

A great many of the commentators have accepted this interpretation, or they have at least mentioned it as a notable probability.4

According to this interpretation, the pronoun mentioned in the phrase

"never will Allah help him"

returned to the Prophet (S).

The Arabic term /sama'/, in this verse, means 'the ceiling of the house', (since this term is applied for anything which is located in the upside). And, the holy phrase /li yaqta'/ means 'suffocation', ceasing of the breath, and going forth as far as being nigh to death.

There have been said some other probabilities upon the commentary of this verse, among which two commentaries are notable:

1. The objective of /sama'/ is this very sky. In this case the verse means:

"Such people who thinks that Allah will not help His Apostle, let them go to the sky and stretch a rope to it and hang themselves between the earth and the heaven until when their breaths will be ceased (*or they cut off the rope by which they have hanged themselves so that they fall down*)*, then see whether their wrath will quench."*

2. The abovementioned pronoun returns to these persons themselves, not to the Prophet (S). In this case, the verse means:

"Those who think that never will Allah help them, and their sustenance will be ceased as a result of

embracing the Faith, may do whatever thing they can. They may go to the sky and hang themselves by a rope, and then they may cut off this rope to fall down. Do these things quench their wrath?"

It is notable that all these interpretations refer to one psychological point in relation to those impatient and wrathful persons whose Faith is weak. Often when they apparently are helpless and cannot do anything, they immediately get excited in their job and they may make madly decision.

Sometimes they bruise against the walls vainly; sometimes they want to cleave the land and hide themselves inside of it, and finally, in order to quench the fire of their anger, they decide to commit suicide, while neither of these madly actions does solve their problem.

If they become a little cold, use patience and toleration, and try to struggle against the difficulties by means of the power of belief in Allah (s.w.t.), self-confidence, and steadfastness, the removal of their difficulties will certainly be possible.

For, the only means of peace is belief and trust in Allah, and any other device and program, without Allah's will, is in vain.

The next holy verse points to a general conclusion upon the former verses, where it says:

"Thus have We sent it (***The Qur'an***) ***down,*** (***as***) ***clear signs..."***

There were mentioned some reasonings for the legitimacy of Resurrection, such as verifying the course of embryo of man, the growth of plants, the dead lands being quickened which make all acquaintance with the subject of Resurrection, and some reasonings like uselessness of idols, and mentioning the end of those who make use of religion as a means for obtaining material interests.

Yet, all these mere clear reasonings are not enough, but the fitness of the acceptance of the truth is necessary, too.

For this very reason, at the end of the verse, the Qur'an says:

"...and that verily Allah guides whomsoever He intends."

We have repeatedly said that the Will of Allah is not undue. He is Wise and all His deeds are done wisely. Whoever tries to struggle in His cause and heartily desires to be guided, Allah will guide him by means of His clear signs.

The Qur'an is a means of guidance, but guidance itself is the job of Allah and is done through His Grace.

Surah Al-Hajj – Verse 17

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارِي وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ

اللَّهَ عَلَي كُلِّ شَيْءٍ شَهِيدٌ

17. “Verily those who believe (the Muslims) and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah), verily, Allah will decide between them on the Day of Resurrection; verily Allah is witness over everything.”

The right invitation to Islam and having good dispute is necessary, but do not expect that they discord between religions to be ended in this world. You should lead a peaceful life in this world and Allah will settle your affair by arbitration on the Hereafter Day.

So in the verse under discussion, the Qur’an has referred to six groups of the followers of different religions, one of whom is Muslim believers and the rest five groups are none-Muslims.

It says:

“Verily those who believe (the Muslims) and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah), verily, Allah will decide between them on the Day of Resurrection;...”

On that Day, He will separate right from wrong. One of the names of Hereafter is ‘the Day of Separating’ or ‘***the Day of Decision***’. Another name of it is /yaum-ul-buruz/ (the day of manifestation of the hidden things).

That Day is the time when all discords will finish. Yes, Allah will put an end to all of the disputes, because He is aware of all things.

The holy verse continues saying:

“...verily Allah is witness over everything.”

Some Points

1- The connection between this verse and the former verses is in this fact that: in the previous verse the words were about the Divine guidance into the fitting hearts; but since all hearts are rarely receptive and usually bigotries, obstinacies and blindly imitations are some strong barriers against the acceptance of guidance, therefore the Qur’an implies that these differences and disputations among a part of people in various groups of religions will rather continue and remain until the advent of Hereafter, and it is on that Day when all the concealed things will be made manifest and discords will wholly disappear.

Moreover, in the former verses the discussion was about three groups, some of whom dispute unreasonably upon Allah and the Resurrection; some others try to tempt people, while the members of the third group are weak in faith and every time they are thrown from one side to another. The verse under discussion points out some examples from these groups who stand against the believers.

Besides them all, the discussion about Resurrection in the former verses propounded this question that: what is the goal of Resurrection? In the verse under discussion one of its goals, which is putting an end to the discords, has been stated.

2- Who Magians Are: The word /majus/ (Magians) is mentioned in the Qur'an only once, and it is in this very verse. Regarding the fact that they are mentioned opposite to polytheists and in the row of those having Heavenly religions, it is understood such that they had had a Divine Faith, Book and Prophet.

No doubt that today the followers of Zoroaster in Arabic are called /majus/, or at least, the followers of Zoroaster form an important part of them, while the history of Zoroaster himself is not clear at all.

It is so ambiguous that some have recorded his advent in the eleventh century B.C. and some others have said that it happened in sixth or seventh century B.C.[5]. This marvelous difference, viz. five centuries, indicates how dark and ambiguous the history of Zoroaster is.

It is known that he had a book by the name of, Awesta which was destroyed in the invasion of Alexander to Iran, and later it was written at the time of one of the Kings of Sasanian Dynasty.[6]

There have not been available so much matters from their belief, but what is more famous than all today is their belief in two origins of good and evil, or light and darkness. They consider the god of goodness and light as Ahura Mazda, and the god of evil and darkness as Ahriman.

They respect the four elements, and the fire in particular, so much so that they are called 'Fire Worshippers' and wherever they live there is also a fire-temple, large or small.

Some philologists believe that the term /majus/ (Magians) is derived from /mug/ which was used as a title for the leaders and clergymen of this religion, and the word /mu'bad/ which is now used for calling their clergymen had originally been derived from /mu'wad/.

Some Islamic narrations indicate that they had been the followers of one of the Divine prophets but later they deviated from the path of Monotheism and turned to some blasphemous beliefs.

We read in some Islamic narrations that the polytheists of Mecca asked the Prophet (S) to take capitation from them and let them to worship idols. The holy Prophet (S) answered them he would not take capitation from anyone except the people of the Book. The polytheists wrote in answer to him (S).

"How do you speak like that while you have taken capitation from the Magians inhabited the region of Hijr?"

The Prophet (S) said:

"Verily Magians had a prophet, who was killed, and a Book which was burnt."[7]

Another tradition from 'Asbaq-ibn-Nabatah denotes that once Imam Ali (as) went upon a pulpit and said:

“Ask me before you are in lack of me.”

Then ‘Ash‘ath–ibn–Qays, a famous hypocrite, stood up and said: O’ the commander of the believers? How is it that capitation is being taken from Magians while there has not been sent down any Divine Book for them and they had not had any prophet?

Hadrat Ali (as) said:

“Yes, O’ ’Ash‘ath! Allah has sent down a Book unto them, and has appointed a prophet for them.”[8]

Imam Sajjad, Ali–ibn–il–Husayn (as) in a tradition said that the holy Prophet (S) said:

“Treat with them in the same manner that you treat with the People of the Book, and the purpose of the Messenger of Islam was Magians.”[9]

By the way, it must be noted that the Qur’anic term /majus/ is a plural form and its singular form in Arabic is /majusi/.[10]

3– Who The Sabeans Are: It is understood compendiously from the above mentioned verse that they have also been the followers of some heavenly religion, in particular that their name has been located here between the names of the Jews and the Christians.

Some commentators consider them as the followers of Yahy–ibn–i–Zakarriya whom Christians call ‘John the Baptist.’ Some others believe that Sabeans had taken a part of the belief of the Jews and a part of that of the Christians and mixed them, thus they think that their religion is something between those two religions.

Sabeans consider a great importance for water in their belief and, therefore, many of them live by the great streams. It is said that they also respect a few stars, and that is why they have been accused as star worshippers, though the apparent of the verse indicates that they are not in the row of polytheists.

4– Those Deviated from Monotheism: In these verses, five groups of the deviated religions have been referred to whose arrangement here may be according to the amount of their practical deviation from the principle of Monotheism. The Jews have the least deviation in action from Monotheism comparing others, and the Sabeans, who are a moderate group between the Jews and the Christians, are in the second degree.

Then there come the Christians, who, with the acceptance of trinity: the Father, the Son and the Holy Ghost, have a further deviation and throughout the world of existence are located in the Fourth degree. Thus, the polytheists and the idolaters, who are involved with the utmost deviation, have been mentioned at the end.

Surah Al-Hajj – Verse 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ
وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَآءُ

18. "Have you not seen that to Allah prostrates whosoever is in the heavens and whosoever is in the earth, and the sun and the moon, and the stars and the mountains and the trees and animals, and many of the people?

But a great number are (also) such as unto whom the chastisement is justly due;

"...and whomsoever Allah abases, there is none for him to honor; verily Allah does whatever He pleases."

1. There are certainly some conscious beings in the heaven, because the word 'whosoever', mentioned in this verse, is usually applied to those who posses consciousness.

2. The totality of the world of existence prostrates and shows humility for Allah, and consciousness is not located to human beings.

"...whosoever is in the heavens and whosoever is in the earth..."

(If we do know that all of the beings in the world of existence are submitted to Allah, we never differ from them either. Polytheism and arrogance do not adapt with the system of existence.)

In view of the fact that, the speech in the former verses was about the subject of origin and the end, the verse under discussion completes this subject, by propounding the question of Monotheism and Theology.

The holy verse, addressing the Prophet (S), says:

"Have you not seen that to Allah prostrates whosoever is in the heavens and whosoever is in the earth, and the sun and the moon, and the stars and the mountains and the trees and animals, and many of the people? But a great number are (also) such as unto whom the chastisement is justly due;..."

Then the Qur'an adds implying that these are abased with Allah, and whomever He abases none can make him honorable and cause him to be prosperous and gain rewards.

The verse continues saying:

"...and whomsoever Allah abases, there is none for him to honor;..."

Yes, whatever Allah (s.w.t.) pleases, and it is expediential, He does: He honors the believers and abases the rejecters.

The verse says:

"…verily Allah does whatever He pleases."

Some Points

In different verses of the holy Qur'an, there are statements about the general 'prostration' of the beings of the world, as well as 'glorification', 'praise', and 'prayer' (salat), and there has been emphasized that these four manifest adorations are not particular only to human beings, but also even all the apparently lifeless beings participate therein.

In the commentary upon Surah 'Isra', No. 17, verse 44 the general praise and glorification of the beings of the word have been vastly discussed, and also in Surah Ar-Ra'd No. 13, verse 15 the general prostration of the beings of the world has been spoken about, yet it is necessary here that this significant subject to be referred to again.

The verse under discussion indicates that the beings of the world have two kinds of prostration: the genetic prostration, and the religious prostration.

Their unconditional veneration and submission before Allah's Will, the laws of creation, and the system governing over this world are the same genetic prostration of theirs which envelops all the particles of the whole beings, even the cells of the brains of some persons such as Pharaoh, Nimrud, as well as the obstinate rejecters whose whole atoms of their selves are inside the circle of this genetic prostration.

As some groups of modern researchers in science say, all particles of the world have a kind of apprehension and intelligence, and according to it, in their own status, they praise and glorify Allah while they have prostration and prayer, too.

But, the act of religious prostration is the utmost veneration which is actualized by the possessors of wisdom, intellect, comprehension and knowledge before Allah, the Lord.

Here, there arises this question that: if the act of general prostration of all beings involves all human beings, too, why has it been specialized to a group of people in the above noble verse?

Regarding to the fact that the word 'prostration' has been used through an inclusive concept mentioned between its religious and genetic form the answer of this question becomes clear, because the objective of prostration in respect to sun, moon, stars, mountains, trees, and animals is the sort of genetic prostration, which in respect of human beings it is 'religious'.

Many people accomplish this prostration, but some groups of them disobey it, and these are the

examples of

"unto whom the chastisement is justly due."

And we know that the usage of a word in an inclusive and general concept, with protecting its different examples, does not matter, even with those who does not permit that a word to be used for more than one meaning, much less for us who let permissible that a common word be used in different meanings, (be careful).

No doubt that the angels are inside the meaning of the Qur'anic phrase:

"To Allah prostrates whosoever is in the heavens",

but is their prostration of the kind of 'genetic' or that of religious?

Regarding to the fact that they have a kind of wisdom, intellect, knowledge and will, their prostration is of the sort of religious. That is, their adoration and veneration is of the kind which is done willingly and arbitrarily.

With respect to the angels, the Qur'an says:

"…they do not disobey Allah in what He commands them and they do as they are commanded."[11]

Surah Al-Hajj – Verse 19

هَذَانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

19. "These are, two adversaries who dispute about their Lord. But as for those who disbelieved, garments of Fire have been cut out, and there shall be poured over their heads boiling water."

The Occasion of Revelation

A group of Islamic commentators, Sunnites and Shi'ites, have recorded an occasion of Revelation for the above holy verse in their books, the abridgement of it is as follows:

On the day of the Battle of Badr, three men (consisting of Ali (as), Hamzah, and 'Ubaydat-ibn-Harith-ibn-'Abdul-Mutalib), from the Muslim troop came into the battlefield and, in the proper order they killed Walid-ibn-'Atabah, 'Atabat-ibn-Rabi', and Shaybat-ibn-Rabi'ah. The abovementioned verse was revealed and stated the fate of these strugglers.

It has also been cited that Abuthar used to swear that this verse was revealed about the above men, but, it has repeatedly said, the existence of a particular occasion of revelation never hinders the generality of

the concept of that verse.[12]

In previous verses, the whole believers and some different groups of disbelievers were already pointed out, and they were explained in six categories. Here, the Qur'an implies that these two opposite parties, believers and non-believers, disputed about their Lord.

The verse says:

"These are, two adversaries who dispute about their Lord..."

Those who disputed were the groups of disbelievers, who were divided in five classes, from one side, and the true believers, from another side. And, if we take care properly we see that the basis of the differences of all religions returns to their difference upon the Essence and attributes of Allah and its consequence may stretch to the question of prophecy and Resurrection.

Therefore, it is not necessary to suppose the word 'religion' unexpressed in the phrase and say that their adversary is about the 'religion' of their Lord, but, in fact, the main root of their adversaries return to Monotheism; and, principally, all deviated and false religions are involved in a kind of polytheism the effects of which appear in their beliefs.

Then the verse states a few sorts of chastisement of the disbelievers who knowingly and intelligently deny the truth.

At first, it begins from their garments, and says:

"...But as for those who disbelieved, garments of Fire have been cut out..."

This sentence may refer to the matter that there will really be cut out and sewed some pieces of Fire for them in the form of garments. Or it may be an allusion to the fact that the Hell Fire encompasses them from every side like garments.

Another sort of Divine chastisement for them is the blazing boiling water which will be poured from above over their head.

The verse says:

"...and there shall be poured over their heads boiling water."

Surah Al-Hajj – Verses 20 - 21

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ

20. "With it shall be melted what is in their bellies, and (their) skins (as well)."
21. "And for them are maces of iron."

The blazing boiling water of Hell which will be poured over the head of these disbelievers will penetrate into their bodies so deeply that it melts both their interiors and exteriors.

The verse says:

"With it shall be melted what is in their bellies, and (their) skins (as well)."
"And for them are maces of iron."

Some lashes or maces of blazing iron are prepared for them to be beaten on their heads so intensively that they go down to the bottom of the Hell, and the flames of Fire throw them up to the edge of the Hell, then again they will be beaten perpendicularly on their head and go down the Hell.

They will ceaselessly be going up and down from the surface of the Hell into its bottom. The narrations and traditions concerning the chastisements in Hell are in abundance.

Some Traditions

1. Imam Amir-ul-Mu'mineen Ali (as) said:

"Be in awe of the Fire whose heat is intensive, whose depths is much, whose ornament is iron, and whose drink is a festering fluid (blood mixed with pus)."[13]

2. It is narrated from Imam Sadiq, the sixth Imam (as), who said:

"Verily there are gates for Hell Fire. From one gate there enter into it our enemies, those who fight against us, and those who disgrace us. This gate is surly the greatest one and is the most blazing gate."[14]

3. In Tafsir-i-'Ibrahim-ibn-Furat, documenting from Ali-ibn-Hussayn (as), there has been recorded a tradition as to where he says:

"When the Day of Hereafter occurs, Allah commands the guardians of Hell to deliver the keys of Hell to Ali (as), so that he lets enter it whomever he intends, cause to save whomever he intends."

Surah Al-Hajj – Verse 22

كُلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

22. “Whenever they will intend to get away there from, from anguish, they shall be turned back into it, and (it will be said to them) ‘Taste you the chastisement of burning’.”

So, whenever the people of Hell intend to come out from the Hell and its grief, they will be sent back into it while they will be told that they should taste the punishment of blazing Fire.

The verse says:

“Whenever they will intend to get away there from, from anguish, they shall be turned back into it, and (it will be said to them) ‘Taste you the chastisement of burning’.”

Some verses of the Qur’an introduce this chastisement as /‘a▯abin ‘azim/ (a grievous chastisement),[15] some others as /muhin/ (humiliating),[16] and, here this verse qualifies it as /hariq/ (burning), because it is both painful, and very great, and humiliating and burning. We seek refuge in Allah from the Fire and from His wrath the Almighty.

It is for this reason, the people of the Hell struggle to rescue themselves from it, but their effect will be useless. Thus, more painful than the Hell Fire is the grieves and spiritual punishment therein.

1. The phrase /’inqalaba ‘ala wajhihi/ (he turns back his face) may point to this fact that he wholly turns his back to the Faith and does not even look back as if he had ever been foreigner with Faith.
2. The commentary of Fakhr-Razi, vol. 23, P. 13; and Tafsir-i-Qartabi, vol. 6, P. 4409
3. Abul-Futuh Razi and also Fakhr-i-Razi, following the verse under discussion.
4. See the commentaries of Majma‘-ul-Bayan, Tibyan, Al-Mizan, Fakhr-i-Razi, Abul-Futuh, Tafsir-us-Safi, and Qurtabi following the verse.
5. ’A‘lam-ul-Qur’an, p. 550
6. Al-Mizan, vol. 14, p. 392
7. Wasa’il-ush-Shi‘ah, vol. 11, chapter 49, p. 96
8. Ibid
9. Wasa’il-ush-Shi‘ah, vol. 11, chapter 49, p. 96
10. Al-Monjid
11. Surah At-Tahrim, No. 66, verse 6
12. This occasion of revelation has been cited by: Tabarsi in Majma‘-ul-Bayan, Fakhr-i-Razi in Tafsir-ul-Kabir, ’Alusi in Ruh-ul-Bayan, Suyuti in ’Asbab-un-Nuzul, and also Qartabi in his commentary.
13. Bihar, vol. 8, P. 206 taken from Nahjul-Balaqah.
14. Ibid, p. 285
15. Surah At-Taubah, No. 9, verse 101
16. Surah Al-Baqarah, No. 2, verse 90

Section 3: Believers Shall Be Rewarded

Surah Al-Hajj – Verse 23

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الاَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

23. "Verily, Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow, they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk."

In these holy verses, by the usage of the style comparison, the Qur'an states the status of the righteous believers in order that the circumstances of both of them might be distinguished through the way of comparison. So, the Qur'an explains five sorts of reward for them here.

At first, it says:

"Verily, Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow..."

The first group, i.e., the disbelievers, are qualified as being sent down into the burning Fire, while this group, the righteous believers, are said to be inside the gardens of Heaven, resting beside the flowing rivers.

Then, the Qur'an refers to their adornments and garments when it says:

"...they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk."[1]

Those two merits are their rewards in addition to others.

Thus, they will wear the most beautiful clothing which they were deprived of in the world, and they will also have bracelets of gold, decorated with jewelry.

If they were forbidden to use such garments and ornaments in this world, it was for the reason that they would be the origin of pride and negligence and caused the deprivation of another group. But in Heaven, where there is nothing of this kind, these prohibitions are also absent and those deprivations are compensated.

Surah Al-Hajj – Verse 24

وَهُدُوا إِلَي الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَي صِرَاطِ الْحَمِيدِ

24. “And they are guided unto the purest of speeches, and they are guided to the Path (of Him who is) Worthy of (all) Praise.”

The fourth and fifth merits which Allah bestows on them, the righteous believers, and which are merely in spiritual aspect, are that, firstly, they are guided toward the speech which is pure.

The verse says:

“And they are guided unto the purest of speeches…”

These are some enlivening speeches with some pleasant words and sentences; such words which are spiritual and full of serenity, bring the soul high up in the stages of perfection, and smooth the spirit and mind of man.

It also continues saying:

“…and they are guided to the Path (of Him who is) Worthy of (all) Praise.”[2]

This is the path of knowing Allah (s.w.t.) and spiritually approaching Him, His nearness, which is the path of love and theosophy.

Yes, by guiding the true believers unto these spiritual meanings, Allah leads them to the utmost stage of spiritual pleasures.

The tradition, which has been cited by Ali-ibn-’Ibrahim, the great Islamic commentator in his commentary, denotes that the purpose of the phrase: ‘the purest of speech’ is monotheism and sincerity; and the objective of the Qur’anic phrase: /sirat il hamid/ (the path (of Him Who is) Worthy of (all) Praise) is ‘Wilayah’ (mastership) and the acceptance of leadership and divine leaders. (This meaning, of course is one of the clear examples of the verse.)

However, the different interpretations expressed upon the abovementioned holy verses, as well as their occasions of revelation, lead us to the recognition that those heavy and grievous punishments are consequently for a particular group of disbelievers, those who hostilely dispute against Allah and try to mislead others.

Such persons are the leaders of infidelity, the example of them are those who fought against Ali (as), Hamzat-ibn-‘Abd-ul-Mutalib, and ‘Ubaydat-ibn-Harith.

Surah Al-Hajj – Verse 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَآءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

25. “Verily those who disbelieved, and hinder (the believers) from the way of Allah and the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor from the country, and whoever does intend to wrong therein unjustly, We will make him taste of a grievous chastisement.”

In previous verse, the disbelievers were spoken about ‘generally’, which in the verse under discussion a particular group of them are referred to, those who have committed violate offences and faults concerning the Sacred Mosque (Masjid-ul-Haram) and the splendid rites of Hajj.

At first, it says:

“Verily those who disbelieved, and hinder (the believers) from the way of Allah...”

They also hinder the believing people from the Great Center of Monotheism, i.e. Masjid-ul-Haram (The Sacred Mosque). It is the same center that Allah appointed for all believers equally, irrespective of those who live in that land or those who come from a far distance unto it.

The verse continues saying:

“...and the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor from the country...”

Such people, who hinder them are deserving of a painful chastisement, because the Sacred Mosque is an international place which, like skies and oceans, is not allocated as a right specially to a person, a country and a government.

Therefore, the verse implies that whoever intends to deviate from the path of the truth and commits injustice and oppression, Allah will taste him of a painful punishment.

The verse says:

“...and whoever does intend to wrong therein unjustly, We will make him taste of a grievous chastisement.”

In fact, these disbelievers, besides rejecting the Truth, have committed three great crimes:

1. Hindering people from the path of Allah, Faith, and obeying Him.

2. Hindering from the path of Allah and appointing a privilege for themselves.

3. In this Holy land, they commit injustice, sin, and heresy.

So, Allah will punish this group who deserve painful chastisement in the Hereafter.

By the way, Imam Sadiq (as) concerning this verse, said:

“Whoever worships other than Allah in the Sacred Mosque, or takes other than the saints of Allah as the administrator of this sacred site, then he has been involved in injustice and heresy.”[3]

Some Points

1. In this verse, the disbelief of this group has been stated in ‘past tense’, but ‘hindering (people) from the way of Allah’ has been said in ‘simple present tense’. This refers to the fact that their disbelief is ancient while their effort and endeavor for misleading people is habitual and continues.

In other words, the first phrase refers to their false belief, which is a fixed matter, and the second phrase refers to their action which is the repetition of:

“hinder** (**the believers**) **from the way of Allah.”

2. The purpose of:

“hinder** (**the believers**) **from the way of Allah.”

is any effort and endeavor that is done in order to hinder people from believing in the Truth and doing righteous deeds, as well as all the propaganda and activities which are performed for destroying their right beliefs and preventing them from the straight and pure ways, all of them are gathered in this vast concept.

3. All people are equal in this center of worship. The commentators have stated different ideas upon the Qur’anic phrase: /sawa’-ul-‘akifu fihi wal bad/

(*…*(***for***) ***the dweller therein and*** (***for***) ***the visitor from the country,…***)*.*

Some of them have said that the purpose is that all people are equal in the ceremonies of worship in this center of Monotheism, and nobody is allowed to bother another one in the subject of Hajj and worshipping beside the Sacred Mosque.

But some other commentators have considered a vaster scope of meaning for this holy phrase. They have said that people are equal not only in the rites of worship but also in using the lands and houses around Mecca for their rest and other needs. That is why some of the jurisprudents have banned buying and selling the houses of Mecca according to the above verse as a reference.

Some Islamic narrations have emphasized that the pilgrims of the Holy Mosque should not be hindered to rest in the houses of Mecca.

Ali (as) in a letter to Qathm-ibn-‘Abbas wrote:

“…Ask the people of Mecca not to charge rent from lodgers, because Allah, the Glorified, says:

‘... alike; (for) the dweller therein and (for) the visitor from the country,...’.

‘***The dweller***’ *means he who is living there while /al-badi/ means he who is not among the people of Mecca and comes for Hajj from outside.”*[4]

In another holy tradition Imam Sadiq (as), upon the commentary of this very verse said:

“(At the beginning) the houses of Mecca had not any gate. Mu‘awiyah was the first one who set a door for his house. And no one is suitable to hinder the pilgrims from dwelling in the houses of Mecca.”[5]

Some Islamic narrations also indicate that the visitors of the Sacred Mosque can use the yards of the houses there until the end of the sacred rites of the pilgrimage. This ordinance, of course, considerably relates to the later discussion, saying that the purpose of ‘Sacred Mosque’, mentioned in this verse, is not limited to that mosque, or it envelops the whole region of Mecca.

If we accept the first speech, it does not encompass the houses of Mecca, but when we consider the whole territory of Mecca inside the content of the verse, the banning of buying and selling or renting the houses of Mecca for the pilgrims is propounded.

And since this matter is not so certain from the point of the sources of jurisprudence and Islamic narrations, to pass a judicial decree is difficult for this banning. But there is doubt that it is fit for the people of Mecca to prepare all facilities for the visitors of the Sacred Mosque and do not consider any priority or privilege for themselves with respect to them, even in relation to the houses.

The narrations cited in Nahj-ul-Balaqah and the like apparently all point to this very thing, too.

However, the decree of the abovementioned banning has not so many supporters among the jurisprudents of Shi‘ah and Sunni.[6]

This meaning is also certain that no one has right to cause the least trouble for the pilgrims under the title of custodian of Ka‘bah or other names; or that he would make it as particular center for his own propaganda and programs.

4. What does Sacred Mosque mean here? Some commentators have said that the objective is its apparent meaning, i.e. the House of Ka‘bah and the whole Sacred Mosque, while some others consider it as a hint to the ‘whole Mecca’.

This group take the first verse of Surah ’Isra’, which is about the ascension of the Prophet (S), as an evidence upon it, because this holy verse declares that the beginning of that ascension was from the Sacred Mosque, while history says it began from Khadijah’s home, or from Shi‘b-i-Abi Talib, or from ’Ummi Hani’s house. It shows that the objective of Sacred Mosque is the whole Mecca.[7]

But, in view of the fact that the beginning of the ascension of the Prophet (S) from outside of the Sacred

Mosque is not certain, and it is probable that it started from the Mosque itself, we have not any proof to change the meaning of the verse under discussion from its apparent, therefore, the subject matter in this verse is the Sacred Mosque itself.

Through the abovementioned Islamic narrations we are acknowledged that for the equality of people in the houses of Mecca this verse had been taken as the evidence. This is for the reason that the said ordinance is apparently a preferential ordinance, and in a preferential ordinance the extension of the matter in respect of suitability is permissible.

5. What dose ''Ilhadin bi zulm' mean? The Arabic word /'ilhad/ philologically means: "to exceed the moderate limits." The word /lahad/ (a niche in the side of tomb) is called such because it is a whole located in the side of the grave and outside of its middle.

Therefore, the objective of the abovementioned phrase is those persons who exceed the limits by applying cruelty and injustice in order to commit wrong in that land.

But, some commentators have rendered the Qur'anic world /zulm/, here, only into the sense of 'disbelief' and some others into making lawful the unlawful things; while some other commentators have considered it with the vast meaning of the world, viz. they believe that its concept encompasses any sin, committing forbidden acts, and even using abuse and bad words against the inferiors.

So, they say that committing any sin in that Sacred land deserves a more intensive punishment.

A tradition from Imam Sadiq (as) indicates that once one of his students asked him about the commentary of this verse, and he (as) said:

"Any oppression that a person does against himself in the land of Mecca, irrespective of theft, injustice unto others, and any kind of oppression, is inside of this verse and I see it /'ilhad/, (*the sins referred to in this verse*)*."*

And, therefore, the Imam forbade people to choose Mecca as a place of living, (because the responsibility of committing sin in this land is heavier).8

There have also been cited other narrations with the same meaning which adopt the apparent of the verse.

That is why some jurisprudents, reasoning to the Qur'anic phrase:

"We will make him taste of grievous chastisement ",

have said if a person commits a sin in the Haram of Mecca which deserves a fixed penalty in Islam, he should also probably bear an arbitrary punishment besides that fixed penalty.9

What was said makes this fact manifest that those who have interpreted the above verse exclusively in

the sense of prohibition of 'hoarding' or entering into the sacred territory without the pilgrim's garb have meant to state a clear example of it, else there is no reason available to limit the concept of the verse thereby.

1. The Arabic word /'asawir/ is the plural form of /'asvirah/ which in turn is the plural of /siwar/ in the sense of 'bracelet' and originally it has been a Persian word.
2. The Qur'anic term /hamid/ in the sense of /mahmud/ is used for a person who is worthy of praise, which here refers to Allah. Therefore the Qur'anic phrase /siratil hamid/ means the path unto the rank of nearness and pleasure of Allah.
3. Tafsir-i-Nur-uth-Thaqalayn; and Kafi, vol. 1, P. 337
4. Nahjul-Balaqah, letter 67
5. Tafsir-us-Safi, and Tafsir-ul-Burhan, following the verse.
6. For further explanation see Jawahir-ul-Kalam, vol. 20, P. 48 on
7. Kanz-ul-'Irfan, vol. 1, P. 335
8. Nur-uth-Thaqalayn, vol. 3, P. 482
9. Kanz-ul-'Irfan, vol. 1, P. 335

Section 4: Pilgrimage to the Sacred House

Surah Al-Hajj – Verse 26

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لاَّ تُشْرِكْ بِي شَيْئاً وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَالْقَآئِمِينَ وَالرُّكَّعِ السُّجُودِ

26. "And (remember) when We prepare for Abraham the place of the (holy) House, (saying): 'Do not associate with Me aught, and sanctify My House for those who make the round (thereof) and stand to pray and bow and prostrate themselves'."

The event of Ka'bah and Abraham is something which must not be forgotten.

In relation to the former discussion upon the previous verse concerning the Sacred Mosque and it's pilgrimage, in this verse, the Qur'an refers to the history of the construction of Ka'bah by 'Ibrahim (as).

At first, it begins from the reconstruction of Ka'bah, where it says:

"And (remember) when We prepare for Abraham the place of the (holy) House..."

The Qur'anic word /baww'a/ is originally derived from /bawa'/ which means the act of making level the parts of a place and its being plain, then it has been applied to any kind of preparing a place for building.

According to the Islamic narrations recorded in some commentary books, the purpose of this Qur'anic sentence in the abovementioned holy verse, is that Allah showed Abraham the place of the Sacred

Mosque which had been built at the time Adam (as) and had been ruined in the Flood of Noah and its signs had been effaced.

A wind blew and brought away the dust over it so that, the basis of the House were made manifest. Or a piece of cloud came and cast a shadow over there; or by any other means, Allah showed and prepared the main place of the House for Abraham. Then he (as), with the help of his son, Ishmael, rebuilt it.

Then the Qur'an adds implying that when the House was ready, Allah ordered Abraham to make the House a center of Monotheism and:

"...(saying): 'Do not associate with Me aught, and sanctify My House for those who make the round (thereof) and stand to pray and bow and prostrate themselves'."

In fact, Abraham (as) was ordered to make clean the House of Ka'bah and its surroundings from any apparent and spiritual pollutions, in order that the servants of Allah would not think of anything but Allah in that pure place, and they could perform the most important worship of that land, i.e. circumambulation and prayer in a circumstance free from any kind of pollution.

Through the abovementioned verse, the Qur'an points to only three essential elements of a prayer, which, in turn, are: standing, bowing, and prostration, because the rest of them are counted in the shade. Yet, some of the commentators have rendered the Qur'anic word /qa'imin/, here, into 'the dwellers of Mecca'.

But regarding the rites of circumambulation, bowing, and prostration which have been mentioned before and after it, there is no doubt that the word 'standing', here, is in the sense of' standing in prayer, and many of the Shi'ah and Sunni commentators, have chosen this meaning, or they have narrated it as an interpretation for it.[1]

It should also be noted that the Arabic word /rukka'a/ is the plural form of /raki'/ (the one who bows), and the word /sujud/ is the plural form of /sajid/ (the one who prostrates), and that there has not been mentioned any linking letter, like /wa/, between them and it has been stated in the form of explanation, is because of nearness of these two worships to each other.

Surah Al-Hajj – Verse 27

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

27. "And proclaim among men the pilgrimage; they will come to you on foot and (mounted) on every lean beast, coming from every remote path."

The present efforts of the saints of Allah will surely affect on behaviour of the coming generations.

After the time when the Sacred House of Ka‘bah was prepared for the worshippers, Allah commanded Abraham as follows:

“And proclaim among men the pilgrimage; they will come to you on foot and (mounted) on every lean beast, coming from every remote path.”

The Qur’anic word /’a[illegible][illegible]in/ is derived from /’a[illegible]an/ meaning ‘proclaim’, and the Arabic word /rijal/ is the plural form of /rajil/ in the sense of ‘on foot’. The Arabic term /damir/ means ‘a thin animal’; and the term /fajj/ originally means ‘the distance between two mountains, and later it has been applied to vast roads, while the word /‘amiq/ here means ‘far’.

The narration which has been cited on the commentary of Ali-ibn-’Ibrahim indicates:

“When Abraham (as) received such a commandment, he said:

“O’ Allah! My voice does not reach the people.”

But Allah told him:

“You do proclaim and I will convey it to them (their ears).”

Then Abraham went up over the station (Maqam) and put his finger upon his ear and shouted loudly towards the East and the West, saying:

“O people! The pilgrim (Hajj) unto the Ancient House has been written (enjoined) for you; so accept the invitation of your Lord!”

Thus, Allah caused his voice to reach the ears of all men, even those who were in the back of fathers and in the womb of mothers; and they answered:

“Yes, we accept. O Allah! Yes, we accept.” And all those who will participate in the rites of Hajj pilgrimage until the Day of Resurrection are totally among those who have accepted the invitation of Abraham (as) on that day.[2]

Those who come on foot are mentioned in the verse before those who come riding on beast, because their rank before Allah is higher, since they suffer the toleration of this voyage more than the latter.

That is why a tradition narrated from the Prophet (S) indicates that he who goes to Hajj on foot will get seven hundred rewards for each step he takes, while those who are mounted on animals will get seventy rewards.[3]

Or it is for the sake that it defines the importance of the pilgrim of the Sacred House that they should come toward it by any possible means and not to be ever waiting for a mount.

Using the term /damir/ (a lean animal) in this verse, points to this fact that this path is a way which causes animals to become lean since they pass the hot, dry and grassless deserts, and this is a warning unto us for bearing the difficulties of this way.

Or that they take some animals which are clever, quick, and tolerating. The animals that have become thin in the field of practice and have strong muscles are more suitable while the fat animals are not.

The application of the Qur'anic phrase

"***coming from every remote path***"

refers to this fact that they come to this destination not only from near paths but also from far and remote paths. (The usage of the Arabic word /kull/ here does not mean induction and encompassment, but it means 'multiplicity'.)

Abul-Futuh Razi, the well-known commentator, explains the interesting biography of a man named Abul-Qasim Bushr-ibn-Muhammad.

This man says:

"When circumambulating the Ka'bah, I saw a man who was completely old and weak whose face indicated the toil of a traveling that he had suffered. He was walking by the help of a rod when I approached him and asked him: 'Where do you come from?'

He answered: 'I come from a very far distance. I have been paving the way for fifty years to come, and now I am here. I have become old and weak because of the toil of traveling'. I said: 'By Allah this is a great hardship and, at the meantime, it is a good obedience and a sincere love at the presence of Allah.

Hearing my words, he became happy and he showed a pleasant smile to me. Then he recited a poem for me, the content of which meant: visit whom you love, though your house is far away and curtains cause separation between you and him.

Verily the far distance of the way should never hinder you from pilgrimage, because a lover must go to visit his beloved in any case.

Of course, the attraction of the Sacred House is so much so that attracts the hearts full of Faith towards it from all far and near points of the world. Old and young, small and adult, far and near, from any race and tribe the individual may be, he amorously comes towards Him murmuring the holy phrase:

"Yes, I accept. O' Lord! Yes, I accept'.

He comes to see, with his own eyes, the splendour and manifestations of His Pure Essence in that holy land and to feel His abundant Grace in his own soul.

Surah Al-Hajj – Verse 28

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِن بَهِيمَةِ الأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَآئِسَ الْفَقِيرَ

28. "That they may witness advantages for them and mention the name of Allah during the appointed days over what He has provided them of the cattle quadrupeds (for sacrifice), then eat of them and feed the wretched poor."

The advantages of Hajj pilgrimage in Mecca are so much and important that if people come from the furthest points of the world it is still worthy.

Imam Sadiq (as) has said that the objective of the word /manafi'/ (benefits), mentioned in this verse, is the benefits of both this world and Hereafter.4

In this verse, through a very short and expressive sentence, the Qur'an refers to the philosophies of Hajj, indicating that they come to this holy land to observe their benefits with their own eyes.

The verse says:

"That they may witness advantages for them..."

The explanation of the commentators upon the Qur'anic word /manafi'/ (benefits) in this verse are abundant, while it is quietly clear that there is no limitation in this word. It envelops all the spiritual blessings and benefits, as well as the material advantages. It encompasses not only the individual and social interests, but also all of the political, economical, and ethical philosophies.

Yes, the Muslims of all the rigions of the world, and from all levels of people, should go there to witness these benefits. What a beautiful meaning! To witness them; that is what they have heard of, they may see it with their eyes.

A narration from Imam Sadiq (as), recorded in Kitab-ul-Kafi, denotes that once Rabi'-ibn-Khuthiym asked him (as) about the commentary of this word, and he (as) answered:

*"It envelops the benefits of both this world and the Hereafter."*5

These various benefits will be explained in details later when commenting on the verse, Allah Willing.

Then the holy Qur'an adds:

"...and mention the name of Allah during the appointed days over what He has provided them of the cattle quadrupeds (for sacrifice)..."

Since the main attention in the rites of Hajj is to the aspects which relate to Allah, and reflect the spirit of this great worship, then, in the abovementioned verse, among the whole ceremonies of sacrifice only the subject of 'mentioning the name of Allah', which is one of ritual conditions, has been stated.

This meaning refers to the fact that, at the time of sacrifice, their entire attention is wholly unto Allah (s.w.t.) and His acceptance, and the usage of its meat comes in the second degree.

To sacrifice animals, in fact, is a secret for preparation to be sacrificed in the cause of Allah, as we are acquainted with the story of Abraham (as) and his sacrifice, Ishmael (as). By their action, they announced that they were ready to donate everything in His cause, even for offering the soul.

However, by this statement, the noble Qur'an negates the blasphemous custom of idolaters who used to mention the names of their idols at the time of sacrifice, and who had polluted this theistic ceremony to polytheism.

At the end of the verse, the Holy Qur'an implies that you can both eat of the meat of the animals which you sacrifice and feed the distressed ones in want.

The verse says:

"...then eat of them and feed the wretched poor."

In the commentary upon the holly verse there is also this probability that the purpose of mentioning the name of Allah during the 'appointed days' is the act of saying "Allahu Akbar" and thanksgiving and praise of Allah during these days for His infinite blessings, especially for the cattle quadrupeds which He has provided as sustenance for human beings and that they benefit from all parts of their bodies in their life.

Hajj as a Divine Worship

1. Hajj is a general mobilization and the parade of monotheists.

2. Hajj is the beautiful feature of love and devotion.

3. Hajj is the survival of the memories and services of some divine prophets, such as Abraham (as), Ishmael (as) and Muhammad (S).

4. Hajj is the international center of the crowds of the Muslims.

5. Hajj is the center of communication for exchanging the news and information of the world of Islam.

6. Hajj is the economical support for the Muslims and the place of supplying jobs for thousands of Muslim individuals.

7. Hajj is the best time and opportunity for the Islamic propaganda, the divulgence of plots, advocating the oppressed, acquittance from polytheists, and creating fear and terror in their hearts.

8. Hajj is the best chance for repentance the remembrance of death and Resurrection, being ceased from everything, observing the desert of 'Arafat and Mash'ar, and waiting for the Promised Mahdi (May Allah hasten his glad advent).

Note the following Points:

1- What Does 'the Appointed Days' Mean?

In the abovementioned verse, Allah (s.w.t.) commands us to remember Him during 'the appointed days'. This Divine commandment has occurred in Surah Al-Baqarah, No. 2, verse 203 in another form; it says:

"And mention Allah during the appointed days."

Upon the meaning of the phrase: 'the appointed days' and that whether this phrase has the same meaning which is mentioned in Surah Al-Baqarah or not, the commentators are divided and the Islamic narrations are also different in this regard.

According to some of the Islamic narrations, a group of the commentators believe that the purpose of 'the appointed days' is the beginning ten days of Zil-Hajjah, the days that enlighten all hearts.

But another group of them, according to some other Islamic narrations, have said that both of these two phrases refer to the days of 'Tashriq'. They have taken such days as three days, and sometimes they also add the tenth day of the month to them, i.e. Feast of Sacrifice.

The Qur'anic sentence recited in Surah Al-Baqarah which says

"...but whoever hastens off within two days, it will be no sin on him..."

shows that the days of 'Tashriq' are not more than three days, because hastening in them causes that one day decreases and they turn to become two days.

But, regarding to the fact that after mentioning the phrase: 'the appointed days' in the verse under discussion, the act of sacrifice has been referred to, and we know that offering in sacrifice is usually done on the tenth day, this matter is verified that 'the appointed days' are the beginning ten days of Zil-Hajjah which ends on the tenth day, the day of 'Sacrifice'. Thus, the first interpretation, in which the duality of these two concepts is referred to, is strengthened.

Yet, with regard to the similarity of the phrases of these two verses, this matter is mostly understood that both of them refer to the same subject. The aim in both of them is the remembrance and mentioning the name of Allah during an appointed time which begins from the tenth of Zil-Hajjah and ends on the

thirteenth day of the month.

One of the instances of the remembrance of the name of Allah, of course, is mentioning His sacred name at the time of sacrifice.

2- Mentioning Allah in Muna

A lot of Islamic narrations indicate that the objective of mentioning Allah during these days is a special Takbir which is said after the noon prayer on the day of Feast Sacrifice, and it will be continued for fifteen ritual prayers (i.e. it will end after the morning prayer of the thirteenth day of the month. It is as follows:

/'Allahu 'akbaru 'Allahu 'akbar. la 'ilaha 'illallahu wallahu 'akbar. 'Allahu 'akbar wa lillahil hamd. 'Allahu 'akbaru ‘ala ma hadana, wallahu 'akbaru ‘ala ma razaqna min bahimatil 'an‘am/

By the way, some of the narrations clearly indicate that reciting Takbir in these fifteen times is particular to those who are in the land of Muna and during the days of Hajj, but those who are in other lands and cities will say these takbirat (magnifyings) only after ten ritual prayers.

(It begins after the noon prayer of Feast Sacrifice and ends after the morning prayer on the twelfth day of the month.

It is also noteworthy that the Islamic narrations concerning Takbir certify that the holy word /ikr/ mentioned in the above verse is general and is not particular to the mentioning Allah at the time of offering sacrifice, though this general concept envelops that aspect, too. (Be careful)

3- The Philosophy and the Profound Secrets of Hajj

The rites of Hajj, as other worships, have a lot of blessings and effects upon individuals and the Islamic society. If they may be accomplished according to a proper program and beneficially used, they can annually be the source of a new transformation in the Islamic societies.

These great holy rites, in fact, contain four dimensions, each of which is more profound and more beneficial.

a. The Ethical Dimension of Hajj

The most important philosophy of Hajj is its ethical transformation that comes into being within some human beings.

The rites of ‘the state of ritual consecration’ totally bring man out of the material ceremonies, apparent privileges, colorful clothings and ornamentations; and by means of forbidding some pleasures for the sake of paying to self-improvement, which is among the duties of the person who is clothed in a pilgrim

state, it separates him from the world of matter and takes him into a world full of Light, Spirituality, and serenity.

It causes those who, in ordinary status, feel the heavy burden of illusory privileges, degrees, and prize–medals on their shoulders; to be suddenly in lightness, ease, and peace of mind.

Then, the rites of Hajj will be done one after another. These rites may strengthen the spiritual interests of man with his Lord more and more every moment, and make his relation with Him closer and stronger. They will separate him from his dark and sinful past and link him to a clear, bright, and peaceful future.

Specially that the rites of Hajj, in every step, in fact, remind the memorials of Abraham, the iconoclast, his son, Ishmael, and Hajar, Ishmael's mother. They also illustrate their struggles, forbearances, and donations before the one's eyes every now and then.

Also paying attention to the fact that the region of Mecca, in general, and the Sacred Mosque, Ka'bah, and the place of circumambulation, in particular, remind the memorials of the Prophet of Islam (S), the great leaders of Islam, and the struggles of the Muslims in the advent of Islam, this ethical revolution seems to become deeper in him so that he spiritually sees the features of the Prophet (p.b.u.h), Ali (as) and other great leaders of Islam in every corner of the Sacred Mosque, and hears their voices by his heart.

Yes, all of these things with together prepare the ground of an ethical revolution in the receptive hearts, and indescribably change the face of the life of men in a manner that a new shape of living begins in his life.

It is not undue that some Islamic narrations denote that whoever performs the rites of Hajj completely comes out from his sins like the day when his mother brought him forth.

Yes, Hajj is a second birth for the Muslims; a birth that causes a new human life to begin.

Of course, it is not necessary to be mentioned that these blessings and effects, and those which will be referred to later, are not for those who suffice to the outward actions of Hajj and neglect the inward aspects of it; nor for those who have taken Hajj as a means of pleasure, traveling and sight–seeing, or for preference, hypocrisy, and supplying some personal material means, and have never been acquainted with the spirit of Hajj. Their share is merely that which they have obtained.

b. The Political Dimension of Hajj

As the statement of one the great jurisprudents indicates, the rites of Hajj, which deliver the sincerest and deepest worships, can be the most effective means for the settlement of the political aims of Islam.

Attending to Allah is the spirit of worship, and attending to the servants of Allah is the spirit of politics. In Hajj pilgrimage, these two are so mingled into each other that they will be one thing, and besides that,

Hajj is an effective factor to unite the rows of Muslims.

Hajj is an effective fitting factor for struggling against the national bigotries and racialism and being limited inside the geographical boundaries.

Hajj, indeed, is a means for breaking some oppressions and annihilating the cruel treatments of some systems governing in Islamic countries.

Hajj is a means of communication for transferring the political news of Islamic countries from one point to another point. And, finally, Hajj is an effective factor for breaking the chains of captivity and colonialism in some societies to make the Muslims free.

That was why when some cruel governors, such as Umayyads and Abbasides, were ruling over the holy lands of Islam and controlled all communications between the groups of Muslim people to crush any movement for freedom, the advent of Hajj season was a gate open to freedom and communication of the members of the Islamic great society with each other and, also, exchanging the different political problems.

So, when the first Imam, Amir-ul-Mu'mineen Ali (as), was enumerating the philosophy of different worships, in relation to Hajj, he said that Allah legitimated the rites of Hajj (pilgrimage to the Sacred Mosque in Mecca) as a support for the religion of Islam.[6]

It is not undue that, one of the famous politicians who was non-Muslim, of course, in his lecture said:

"Woe to Muslims if they do not comprehend the meaning of Hajj, and woe to their enemies if they comprehend its meaning."

Even in some Islamic narrations, Hajj has been considered as a Holy Struggle for the weak persons. It is a Holy Struggle in which, by their participation in its gathering, even the old men and feeble women can show the glory and grandeur of Islam, and cause the back of their enemies tremble by means of the rings of their prayer rows around Ka'bah and showing their unity by the loud sound of Takbir.

c. The Cultural Dimension of Hajj

The sincere relation of different groups of people and levels during the days of Hajj pilgrimage can be the most effective factor of cultural exchange and communicating thoughts.

The great crowd of Hajj is, in particular, the natural and real representative of the different groups of Muslim peoples of the world. (There is no artificial factor effective in the decision of the pilgrims of the Ka'bah to go towards it, and the pilgrims gathered in Mecca are from all groups and races of Muslims who speak in different languages.)

Therefore, some Islamic narrations indicate that one of the privileges of Hajj is the distribution of the

news and signs of the Messenger of Allah unto all parts of the world.

Husham-ibn-Hakam, one of the knowledgeable companions of Imam Sadiq (as) says that once he asked him about the philosophy of Hajj and the circumambulation of Ka'bah and he (as) said:

"Verily Allah created the people… and commanded them something for the obedience of the religion and their affairs of the world, and enjoined them of the gathering of the people of the east and west (in the rites of the Hajj) in order that they (the Muslims) know each other well (being acquainted with their state) and that every nation may use capital for merchant from one city to another… and for the purpose that the effects of the Messenger of Allah (S) and his news should be acknowledged and in order that people might mention them and do and they never forget them."[7]

For this very reason, in the periods of the tyrannical rulers, when the cruel Caliphs and the kings did not let the Muslims introduce and spread these ordinances, by taking benefit from this opportunity, they could solve their difficulties and, by contacting with the Imam (as) and the great scholars of Islam, they would unveil the Islamic laws and the Prophet's rules.

On the other side, Hajj can be turned into a great cultural gathering, and the wise and learned men of the world of Islam, during the time when they are in Mecca, can come together and exhibit their thoughts and originative faculties.

In principle, one of the great misfortunes is that the boundaries of the Islamic countries are one of the causes of their culture separation. The Muslim people of every country think only of themselves. In this case the connected Islamic society tears into pieces and then will be annihilated. Yes, Hajj can hinder this inauspicious fate to happen.

How interesting the statement of Imam Sadiq (as) is, at the end of the narration of Husham-ibn-Hakam, where he (as) says:

"If every nation speak only about its own country and cities and only think about the things therein, they will meet destruction and those countries will turn into ruins, their interests will fall and the true righteous persons will remain unknown."[8]

d. The Economic Dimension of Hajj

In spite of what a group may think, utilizing the great gathering of Hajj for strengthening the economic foundations of Islamic countries, not only does not contrast the spirit of Hajj, but also, according to the Islamic narrations, it forms one of its philosophies.

What may hinder Muslims that they lay the foundation of a great Islamic common Market in that great assembly? They can prepare the grounds of common commercial exchanges among themselves in a way that neither their rightful benefits be devoured by their enemies nor does their economy depend on foreigners, and this behaviour is not mamonism, but it is just a worship and Holy Struggle.

Therefore, Husham–ibn–Hakam in the same narration from Imam Sadiq (as), among the philosophies of Hajj, explicitly refers to this fact that one of the goals of Hajj was enforcing the commerce of the Muslims and preparing the facilities of economic relations.

In another tradition from the same Imam (as), upon the commentary of the abovementioned verse, he (as) says:

"The purpose of the verse which says:

'There shall be no sin for you to seek bounty from your Lord...'[9]

is obtaining sustenance.

Then when one comes out of the state of ritual consecration and fulfils the rites of Hajj in the same period of Hajj, he can sell and buy (things), (and this action not only is not a sin but also deserves rewards)."[10]

This very meaning has been narrated in a tradition from Ali–ibn–Musar–Rida (as) upon the philosophies of Hajj, at the end of which there has been said:

"That they may witness advantages for them."[11]

This statement denotes that this Qur'anic phrase envelops both the spiritual advantages and material advantages, all of which from one viewpoint are totally spiritual.

Shortly, if this magnificent worship be practiced correctly and completely, and in that period, when the pilgrims activity attend that holy land and their hearts are receptive, they utilize this grand opportunity for solving the different problems of the Islamic society by the formation of various gatherings for political, cultural and economical affairs, this worship can be useful from any point of view. And, perhaps, it is for the same reason that Imam Sadiq (as) says:

"As long as the Ka'bah exists the religion (of Islam) exists."[12]

Also Ali (as) said:

"(fear) Allah (and) keep Allah in view in the matter of your Lord's House (Ka'bah). Do not leave it empty so long as you live, because if it is abandoned you will not be spared."[13]

And, again, it is because of this matter that there has been introduced a large chapter in the Islamic narrations under this title, indicating that if it happens that Muslims decide to stop going to Hajj pilgrimage for one year, it is obligatory to the Islamic government to send some of them to Mecca by force.[14]

e. The Meat of Sacrifices in Our Time

It is clearly understood from the abovementioned verses that the purpose of offering sacrifice, in addition to the spiritual aspects and to be nigh to the presence of Allah, is that the meat of sacrifice should be used in necessary places of usage: a part of it may be used by the one who has offered the sacrifice, and the rest of it should be given to the needy poor people to use.

On the other side, the banning of immoderation is not some–thing to be concealed to anybody, since both the Qur'an, and Islamic narrations, and the reason of wisdom have proved it.

Thus, it can be conclude from all these statements that Muslims are not allowed to waste the meat of sacrifices in the land of Muna or let it be putrid or berried in the ground; and surely the obligation of offering sacrifice for the pilgrims to Mecca cannot be an evidence for such an action.

Therefore, if there is not any needy poor person in that day and in that locality, the meat of sacrifices can be carried to some other regions to be consumed.

Some Islamic narrations indicate that it is forbidden to take the meat of sacrifice out of the land of Muna or the sacred territory of Mecca. This idea relates to the times when there were enough consumers therein.[15]

That is why a tradition narrated from Imam Sadiq (as) indicates that once one of the companions of the Imam, regarding this matter, asked him and he (as) said:

"We used to say that nothing of it should be brought out (*from Muna*) *because people were in need of it, but today, that the people* (*and their sacrifices*) *have been increased, taking it out does not matter."*[16]

But, fortunately, at the present time, as a result of the awareness of the Muslims and their appropriate action in this regard, there have been supplied some modern means and they receive the available sacrifices irrespective of sheep, cow and camel, after that they are killed legitimately.

They will pack them hygienically in an excellent form, and maintain them in some equipped refrigerators to give them for the use of the poor and needy weak people.

Surah Al-Hajj – Verse 29

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

29. "Then let them get cleaned* (*smarten themselves*) *and fulfil their rows, and let them circumambulate the Ancient House* (*the Ka'bah*)*."

In some worships, like prayer, hygiene and cleanliness is the condition to begin them, and in some

others, like Hajj, it is a part of them, while in some instances, like studying or recitation of the Qur'an as well as while one keeps to the mosques, it is counted as the condition of its perfection.

However, the practice of cleaning off dirt and removing filth is a severe command, not a mere recommendation, as the verse implies that the pilgrims of the Sacred Mosque when they have offered sacrifice on the day of sacrifice they should get cleaned and smarten themselves.

By the way, the dirt and filth is from the person himself, but the advantages of Hajj are from the grace of Allah which He has appointed for him.

However, following the statements about the rites of Hajj, which were dealt with through the former verses, this holy verse refers to another part of the rites of Hajj.

At first, it says:

"Then let them get cleaned (***smarten themselves***) ***and fulfil their rows..."***

After that, they must circumambulate the Ka'bah, the House which Allah has made secure from the evil of accidents and has made it free.

The verse continues saying:

"...and let them circumambulate the Ancient House (***the Ka'bah***)***."***

The Arabic word /tafth/, as many of the philologists and famous commentators have said, means: dirt and the extra things of the body, like nail and some of its hair. Some other commentators said: it is originally called to the dirt under the nail, and the like.[17]

In some Islamic narrations, this phrase has repeatedly been rendered into: 'paring the nails, cleaning the body, laying aside the pilgrim garment'. In other words, this phrase refers to the act of 'hair cut' which is one of the rites of Hajj. In some narrations, it has also been rendered into 'shaving the head' which is one of the way of 'hair cut'.

In Kanz-ul-'Irfan, Ibn-'Abbas has been narrated that upon the commentary of this verse, he said:

"The purpose of it is the accomplishment of all the rites of Hajj."[18]

Thus, on the day of Feast Sacrifice and in the ground of Muna, beside Mecca, there are three obligatory acts for the pilgrims:

1. Throwing seven small pebbles toward the rank of Satan, this is called: "Stone-throwing".

2. The act of sacrifice, which was formerly referred to in the explanation of the previous holy verse.

3. Shaving the head or cutting hair and nail, which have been mentioned in this holy verse as obligatory,

and after that putting an end to wearing the pilgrim garment, on that day or the days follow, there comes the turn of fulfilment the circumambulation of pilgrimage in the Sacred Mosque and its prayer, and running between Safa and Marwah mountains, Nisa' circumambulation (circumambulating of Ka'bah) and its circumambulation prayer, all of which must be performed.

Some have narrated, of course, that the objective of the last phrase of the abovementioned verse is Nisa' circumambulation after which the sexual intercourse with wives will become allowed.

This ritual circumambulation is done after the Hajj circumambulation, because after the Hajj circumambulation everything will become permissible except one's wife, and after the performance of Nisa' circumambulation one's wife will become permissible, too.

It is interesting that in a tradition narrated from Imam Sadiq (as) he commented on the beginning phrase of this verse as 'meeting Imam'; and when he (as) was asked for more explanation about that subject and on the commentary of the abovementioned verse in connection with paring the nails and the like, the Imam (as) added:

"The Qur'an has an exterior and an interior."

That is, the question of 'meeting Imam', here, relates to the interior of the verse.[19]

This tradition may refer to a delicate point, indicating that pilgrim of the Sacred Mosque, as he cleanses the dirt of the body after performing the rites of Hajj, similarly he must remove the pollution of his soul and mind by meeting the Imam (as) who is his leader, in particular that during some long periods, the tyrannical Caliphs, in ordinary conditions, did not allow people to have such a meeting. Thus, the best opportunity for reaching this aim could be obtained in the rites of Hajj.

Concerning this subject, Imam Baqir (as), in a tradition, said:

"The completion of Hajj (for a person) is meeting the Imam."[20]

In fact, both of them are of the kinds of cleanliness: one is purification of outside from dirt and pollutions, and the other is purification of interior from the dirt of negligence and ethical ungodliness.

The purpose of the phrase 'fulfil their vows' is that, at the advent of Islam, a great deal of people used to make a vow with the intention that if they succeeded to go to Mecca, in addition to the rites of Hajj, they would offer some extra sacrifices, and give some alms, or do some benevolence; and sometimes it happened that they forgot their vows when they reached home. The Qur'an emphasizes that none should ever neglect to fulfil one's vows.

Why Has the Ka'bah Been Called: Bayt-ul-'Atiq (the Ancient House)?

The Arabic word /'atiq/ is derived from /rataqa/ which means to become free from the bond of captivity.

The usage of this word for Ka‘bah may be for this view that the Ka‘bah is free from the bond of ownership of the mortals and in no time it had a possessor, save Allah, and it had ever been free from the domination of the tyrants, like ’Abraham.

Concerning Ka‘bah, Imam Baqir (as) said:

“It has neither a dweller nor a possessor, but it is a Free House.”[21]

One of the meanings of /‘atiq/ is ‘honored’ and ‘worthy’. This concept is clearly seen in the House of Ka‘bah, too.

Another meaning of /‘atiq/ is ‘ancient’; as Raqib cites in Mufradat:

“‘Atiq is something which is prior from the point of time, or place, or rank.”

This is also clear that the Sacred Mosque is the oldest center of Monotheism, and as the Qur’an says, it is the first House which was set up for human beings as a guidance.

However, it is possible that this word used for the Sacred House is because of all these privileges that it has, though every one of the commentators has pointed to a part of them, or in each of different narrations some particular points have been referred to separately.

Upon the objective of the Arabic term /tawaf/, mentioned in the last sentence of the abovementioned verse, the opinions of the commentators are divided.

(We know that after the performance of sacrifice in Mecca, pilgrims must accomplish two circumambulations, one of which is usually known as the circumambulation of Hajj (pilgrimage), and the second one is called Nisa’ circumambulation.)

Some of the jurisprudents and commentators believe that since there is no condition mentioned in the text of the verse, then its concept is general and envelops both the circumambulation of Hajj (pilgrimage) and Nisa’ circumambulations and the circumambulation of ‘Umrah (lesser pilgrimage)[22]

It is in the case that some others believe that the objective of it is only the circumambulation of pilgrimage (Hajj) which will be obligatory after coming out from the pilgrim garment.

But as it was pointed out before, in the numerous holy narrations quoted from the Ahl-ul-Bayt (as), there has been declared that the purpose of it is ‘Nisa’ circumambulation’.

Imam Sadiq (as) upon the commentary of the Qur’anic sentence which says:

“...and fulfil their vows, and let them circumambulate the ancient house (the Ka‘bah)”,

said:

“The purpose is Nisa’ circumambulation”. [23]

And this very meaning has been narrated from Imam Ali-ibn-Mus-ar-Rida (as), too[24]. This is the same circumambulation which the Sunnites called in Arabic /Tawaf-i-Wida‘/ (Farewell circumambulation).

However, according to the Islamic narrations, the last commentary seems stronger, specially that from the first phrase of the verse this may also understood that besides purifying the body from dirt and extra hairs, to complete it, some perfume should be used too.

And we know that using perfume in Hajj is allowed only after circumambulation running and pilgrimage; and naturally there remains no other obligatory circumambulation, in this situation, except Nisa’ circumambulation.

Surah Al-Hajj – Verse 30

ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الاَنْعَامُ إِلاَّ مَا يُتْلَي عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الاَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

30. “Such (is the pilgrimage); and whoever magnifies the sacred things of Allah, it is better for him with his Lord; and the cattle are made lawful for you save that which has been recited to you, therefore avoid the filth of the idols and avoid false speech.”

There have been cited many aspects for the Qur’anic Phrase /qaul-az-zur/(false speech) mentioned in the above verse, some of these denotation expansions are as lie, perjured witness and unlawful songs.

There have been mentioned some examples for the sanctities of Allah, such as: the law of Allah, the Book of Allah, and Ahl-ul-Bayt of the Messenger of Allah (as), the reverence of which is necessary to be kept.[25]

The act of perjured witness has been mentioned in the row of polytheism or disbelief in Allah, and the action of ‘false speech’ is one of the major sins.[26] A Tradition from Imam Sadiq (as) denotes that the objective of ‘false speech’ is unlawful singing.[27]

However, in this holy verse, as a conclusion, the Qur’an, pointing the former holy verses, implies that the program of Hajj and its rites are the same things which were mentioned before.[28]

Then, in order to emphasize the importance of the duties which were stated, the Qur’an adds implying that whoever takes the Divine programs magnificent and protects their reverence, it will be better for him with his Lord.

The above verse says:

"Such (is the pilgrimage); and whoever magnifies the sacred-things of Allah, it is better for him with his Lord;..."

It is clear that the Qur'anic term /hurumat/, here, refers to the deeds and rites of Hajj. It is possible that the respect of the House of Ka'bah, in particular, and the sacred premises of Mecca, in general, may also be added to them.

Therefore, the interpretation of it into /muharramat/ which means whatever has been prohibited of, in general, or all of the obligations, contrast the apparent of the verse.

By the way, this is noteworthy that the Arabic word /hurumat/ is the plural form of the /hurmah/ which originally means something the respect of which must be kept and no disgrace should be shown to it.

Then, appropriating to the divine ordinances of pilgrim garment, the Qur'an refers to the lawfulness of the cattle, such as: camel, cow, and sheep.

The verse says:

"...and the cattle are made lawful for you save that which has been recited to you..."

The phrase:

"...save that which has been recited to you..."

may refer to the prohibition of hunting in the Sacred Zone which has been mentioned in Surah Al-Ma'idah, No. 5, verse 95 that was revealed later, and says:

"O, you who have Faith! Kill no game while you are in pilgrim garb..."

Also, it may refer to the last sentence of the verse under discussion concerning the obligation of the sacrifices which used to be killed for idols, since we know the lawfulness of the animals is only when the name of Allah is recited to them at the moment of sacrifice, not the name of idols, nor any other names.

At the end of this verse, two more commandments have been stated in relation to the rites of Hajj and struggle against the traditions of the Age of Ignorance.

It says:

"...therefore avoid of the filth of the idols..."

The Arabic term /'auan/ is the plural form of /waan/ in the sense of the stones which were worshipped by the people in the Age of Ignorance. Here, the word /'auan/ is the qualification of the word /rijs/ (filth) which has occurred before it. Thus it says that 'filth' is the same as idols.

This matter is also noteworthy that the idol worshippers of the Age of Ignorance used to pour the blood

of the animals they sacrificed over the heads and faces of their idols. This action caused the idols to get a very ugly, disgraceful and hateful scenery, and the abovementioned meaning may refer to that either.

The second commandment is that 'false speech' should be avoided of.

The verse says:

"...and avoid false speech."

What is False Speech?

Some commentators believe that it refers to the quality of the manner of the polytheists in the rites of Hajj in the Age of Ignorance when they were to recite /labbayk/, because they had distorted /labbayk/, which is the full reflection of Monotheism and worshipping God, so sharply that it included the most hideous and blasphemous meanings.

They used to say:

"Yes, we accepted Your invitation and came toward You. O, Lord! You have not any partner save the partner who is Yours. You are the possessor of him and what he possesses."[29]

This speech has certainly been a futile and vain statement and it is the extension of 'False Speech' which originally means a 'False Speech', and it is out of the limit of moderation.

Yet, the attention of the verse to the deeds of polytheists in the rites of Hajj in the Age of Ignorance does not hinder the generality of its concept which is avoiding of any kind of idol in any shape and form, and avoiding any false speech in any sort and quality.

So, in some of the Islamic narrations the Arabic term /'auan/ has been rendered into chess (a kind of gambling), and the phrase 'False Speech' has been rendered into 'unlawful singing' and 'perjured witness', that, in fact, as some commentators have said, this is general, not in the particular concept about these affairs.

A tradition from the Prophet of Islam (S) indicates that one day it happened that he stood up and made a sermon among people, in which he said:

"False witness is equal to associating something with Allah."

Then he (S) recited this holy verse:

"...therefore avoid the filth of the idols and avoid false speech."[30]

This tradition is a hint to the vastness of the scope of the meaning of this holy verse.

Surah Al-Hajj – Verse 31

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

31. "(Fulfil the rites of Hajj while) being true in Faith for Allah, not associating (anything) with Him, and whoever associates with Allah (anything), it is as though he had fallen from heaven and the birds snatch him away, or the wind carries him off to a far distant place."

Pure Monotheism causes everything to be worthy while polytheism often causes the best beings to become worthless.

Hoopoe, which believed in the Lord of the world, became the factor of the guidance of the people an area because of the eager and interest that it had for the guidance of the idolaters,31 but a human may fall, because of polytheism, so that he becomes the food of some animals.

Therefore, the end of attaching any power, except the power of Allah, is perdition, even that of the most powerful government.

In the discussions through the former verses, the emphasis was laid on the subject of monotheism and avoiding any kind of idol and idolatry.

The verses under discussion pursue the same important matter, where it says:

"(Fulfil the rites of Hajj while) being true in Faith for Allah, not associating (anything) with Him..."

The Qur'anic word /hunafa'/ is the plural form of /hanif/ which means a person who, avoiding aberration and deviation, tends to the straight forwardness and equilibrium and, in other words he paves the Straight Path, since the Arabic word /hanaf/ means 'incline' and incline from any aberration leads man to going on the straight path.

Thus, the abovementioned verse refers to the subject of sincerity and intention with divine motive as the main motive in Hajj and worships in general, because the spirit of worship is sincerity and sincerity is that fact in which there is no motive of polytheism and things other than Allah.

Imam Baqir (as), upon the commentary of the Qur'anic word /hanif/ in a tradition, said:

"Hanif is the same nature on which people are created, and there is no change in the creation of Allah."

Then he (as) added, saying:

*"Allah has set Monotheism in the nature of man."*32

The commentary mentioned in this tradition, in fact, is a hint to the main root of sincerity, i.e. the

monotheistic nature, from which the intention with divine motive originates.

Then the Qur'an demonstrates the condition of polytheists very clearly and expressively which shows their fall, misery, and annihilation.

It continues saying:

"...and whoever associates with Allah (anything) , it is as though he had fallen from heaven and the birds snatch him away, or the wind carries him off to a far distant place."

In fact, heaven is an implicit declaration for 'monotheism' and polytheism causes the fall from this heaven. It is natural that the stars glow in this heaven and the Moon and the Sun illuminate therein. So happy is who is at least like a bright star in this heaven, if he is not like the Sun or the Moon.

When a person falls from this height, he will be involved in one of these two painful fates: either he will be the prey to the carrion-kite birds in the middle of the way; or, in other words, by losing this assured station, he will be captured in the claws of low desires and restive passions each of which snatches and destroys a part of his entity; or if he could escape from them safely, he will be taken by a fatal storm which throws him far away in a corner so harshly that his body will be scattered and every particle of it will be thrown here and there.

This storm seems to be indirectly Satan who always lies in ambush.

Admittedly, he who falls from heaven with the increasing speed his body naturally loses the ability of making decision and every moment he approaches annihilation and at last will perish.

Yes, he who loses the station of the heaven of the monotheism, will not be able to take therein of his Fate, and the further he goes forth, the more his speed of falling increases, and finally he loses his whole capital of his humanity.

Truly, there will not be found a parable more clear and lively than this parable for polytheism.

This matter is also noteworthy that it has been proved today that, in free falling (drop), man has no weight, and that is why for the space travelers to practice the state of weightlessness usually freefalling is applied. The state of extraordinary anxiety that a person feels at the time of falling, is because of this very weightlessness.

Yes, the person who goes from Faith toward Polytheism, and loses his firm support, will be left in such a state of weightlessness inside his own soul and, consequently, an extraordinary anxiety and worry illuminates his entity.

Surah Al-Hajj – Verse 32

ذَلِكَ وَمَن يُعَظِّمْ شَعَآئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

32. "That (is the command); and whoever holds in honour the rites of Allah, verily it is (the reflection) of the piety of the hearts."

In other verses the Qur'an has explicitly considered two rites of the rites of Hajj among the symbols of Allah. One is Safa and Marwah, and the other is the camel of sacrifice, but the symbols of Allah are not confined to these two, because all the processional worships, such as Friday prayer, congregation prayer, and the whole rites of Hajj are symbols of Allah.

Virtue is of the spiritual states, the existence of which can be recognized by some effects and signs, since there is not so much difference between sin and reward in the apparent affairs.

For instance, often apparently the sincere prayer and hypocritical prayer seem the same; and the thing which causes one person to be valuable and the other worthless, is that spirit and the innate of the matter which relate to the hearts.

Thus, the interior piety must have some exterior effects, too. Whoever is heedless to slogans, in fact, his heartily piety is little, and whoever magnifies the slogans of Allah and respects the signs of Divine religion and the flags of His obedience, this matter in him originates from 'the piety of the hearts'.

The verse says:

"That (is the command); and whoever holds in honour the rites of Allah, verily it is (the reflection) of the piety of the hearts."

The Qur'anic word /ša'a'ir/ is the plural form of /ša'irah/ which means (symbol). Thus, the phrase /ša'a'ir allah/ means the symbols of Allah which consist of the tittles of the Divine religion, general programs, and whatever is outstanding at the first facing with this religion, among which are the rites of Hajj which cause man to remember Allah (s.w.t.).

No doubt, the rites of Hajj are among the slogans that had been meant in this holy verse, specially the act of offering sacrifice which has explicitly been counted as a part of slogans in verse 36 of the current Surah.

But it is clear that the generality of the concept of the verse due to all Islamic symbols are still valid, and there is no evidence for the specialization of it to only sacrifice or the whole rites of Hajj, in particular that the Qur'an, concerning the sacrifice of Hajj with the help of /min/, which is used for distinction, reiterates that the sacrifice is one of those symbols, as Surah Al-Baqarah, No. 2, verse 158, indicates that Safa

and Marwah are from symbols of Allah (s.w.t.), where it says:

"Behold, Safa and Marwah are among the symbols (appointed by) Allah;..."

Shortly speaking, all of what have been recorded in the religious programs and cause man to remember Allah and His religion are symbols of Allah and dignifying them is the sign of piety of the hearts.

This matter is also notable that the purpose of 'to dignify', according to what some of the commentators have said, is not the physical bigness of the sacrifice and the like, but the reality of its veneration is meant which can promote the rank and situation of these divine symbols in the thoughts and minds, outwardly and inwardly, and fulfil what is fit for their respect and glorification.

The relation of this deed with the piety of the hearts is also clear, because, besides that glorification is a part of what we intend, it happens frequently that 'the pretending persons' or hypocrites pretend to the glorification of the symbols, but since it does not originate from the piety of their hearts, it is worthless.

The true glorification belongs to those who possess the piety of the hearts, and we know that piety and the soul of virtuousness and responsibility in the face of the Divine commandments is something that the center of which is heart, and from it is that the body is affected.

Therefore, it can be said that the reverence and glorification of the Divine symbols are from the signs of the piety of the hearts.

A tradition from the Prophet of Islam (S) denotes that once he pointed to his chest and said:

"The reality of piety is here."

Surah Al-Hajj – Verse 33

لَكُمْ فِيهَا مَنَافِعُ إِلَي أَجَلٍ مُسَمًّي ثُمَّ مَحِلُّهَآ إِلَي الْبَيْتِ الْعَتِيقِ

33. "You have benefits in them till an appointed time, then their place of sacrifice is by the Ancient House, (the ka'bah)."

Some Islamic narrations indicate that a group of people believed that when they appointed a camel, or one of other animals, as a sacrifice, and they brought it with them from a near or far distance toward the place of virtual consecration and from there toward Mecca, they should not ride on it, nor use its milk. They used to think that the animal was entirely separated from them.

The noble Qur'an negated this superstitious thought, where it implies that there are benefits in these animals of sacrifice for you until when the day of sacrifice comes.

The holy verse says:

"You have benefits in them till an appointed time..."

In an Islamic tradition we read that once, on the way to Mecca, the holy Prophet (S) passed by a man who was walking with much difficulty while he was leading a camel and no one was riding on it. The Prophet (S) told him to ride on it, and he answered the Messenger of Allah (S) that the camel was for sacrifice.

The Prophet (S) said:

*"woe on you, ride on it!"*33

In some narrations, which have been quoted from Ahl-ul-Bayt (as), this meaning has also been emphasized on.

For example, Abubasir narrates from Imam Sadiq (as) who upon the commentary of this holy verse said:

*"If (the owner of the animal) needs its riding, he can ride on it, but he must not put it in trouble, and if it (the animal) has milk, he can milk it, but not extremely."*34

In fact, the abovementioned order is a moderate style which is between two excessive manners. On one side, some pilgrims did not observe the respect of the animals of sacrifice at all, and sometimes they killed them in their city and used their meat, which has been referred to in Surah Al-Ma'idah, No. 5, verse 2, which says:

"...do not profane Allah's Monuments, nor the sacred month, nor the offering, nor the sacrificial animals with garlands..."

And, on the other side, some others treated so excessively that as soon as the name of sacrifice was called to an animal, they neither used its milk, nor did they ride on it, even though they were coming from a far place to Mecca. This situation has been counted permissible in the above verse.

However, at the end of the verse, regarding the fate of the sacrifice, the Qur'an says:

"...then their place of sacrifice is by the Ancient House, (the ka'bah)."

Thus, before that the sacrificial animal reaches the place of sacrifice, it can be taken benefit of, such as milking and riding, and after reaching there the duty of sacrificing must be done upon the animal.

According to what the jurisprudents have said, based on the Islamic evidences, if the sacrificial animal relates to Hajj, it must be slaughtered in Muna, but if it is for 'single minor Hajj' the animal must be slaughtered in Mecca.

So, since the verses under discussion are about the rites of Hajj, the Qur'anic phrase /bayt-ul-'atiq/ (the House of Ka'bah), here, must mean in the vast scope of the concept of the word, which envelops the suburb of Mecca (Muna), too.

1. The Commentaries: Al-Mizan, Fi Zilal, Tibyan, Majma'-ul-Bayan, and Fakhr-i-Razi.
2. Extracted from Tafsir, by Ali-ibn-'Ibrahim according to the quotation of Nur-uth-Thaqalayn, vol. 3, P. 488
3. Commentaries: Ruh-ul-Ma'ani, Majma'-ul-Bayan, and fakhr-i-Razi
4. Kitab-ul-Kafi
5. Nur-uth-Thaqalayn, vol. 3, P. 488
6. Nahjul-Balaqah, saying No. 252
7. Wasa'l-ush-Shi'ah, vol. 8, P. 9
8. Ibid
9. Surah Al-Baqarah, No. 2, verse 198
10. Tafsir Al-Mizan, vol. 2, P. 85 taken from Tafsir-i-'Ayyashi
11. Bihar-ul-'Anwar, vol. 99, P. 32
12. Wasa'il-ush-Shi'ah, vol. 8, P. 14
13. Nahjul-Balaqah, Letter (will) 47
14. Wasa'il-ush-Shi'ah, vol. 8, P. 15
15. But some Islamic outstanding scholars have said: since this mater is not of the kind of consensus, it is better, as a caution, this action to be done well.
16. Wasa'il-ush-Shi'ah, vol. 10, P. 150
17. Adapted from Qamus-ul-Luqat, Kanzul-'Irfan, and Majma'ul-Bayan the commentary
18. Kanz-ul-'Irfan, vol. 1, P. 270
19. Nur-uth-Thaqalayn, vol. 3, Part 92
20. Wasa'il-ush-Shi'ah, vol. 10, P. 255
21. Nur-uth-Thaqalayn, the commentary.
22. Kanz-ul-'Irfan, vol. 1, P. 271
23. wassa'il-ush-Shi'ah, vol. 9, P. 390
24. wassa'il-ush-Shi'ah, vol. 9, P. 390
25. The commentary of Kanz-ud-Daqayiq
26. Nur-uth-Thaqalayn; and Bihar, vol. 47, P. 216
27. Kafi, Vol. 6, P. 433
28. Wasa'il-ush-Shi'ah, vol. 9, P. 390
29. Majma'-ul-Bayan, and Tafsir-us-Safi
30. Tafsir-us-Safi, Majma'-ul-Bayan
31. Surah Naml, No. 27, verse 28
32. Tauhid-i-Saduq, according to the quotation of Tafsir-us-Safi
33. Tafsir-i-Kabir, by Fakhr-i-Razi, vol. 23, P. 33
34. Nur-uth-Thaqalayn, vol. 3, P. 497

Section 5: Regard for the Sign of Allah

Surah Al-Hajj – Verse 34

وَلِكُلِّ أُمَّةٍ جَعَلْنا مَنسَكاً لِيَذْكُرُوا اسْمَ اللَّهِ عَلَي مَا رَزَقَهُمْ مِن بَهِيمَةِ الأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشّـِرِ الْمُخْبِتِينَ

34. "And for every people We appointed a ritual that they may mention the name of Allah on what He has provided them of the cattle quadrupeds (as their sustenance) so your God is One God, therefore surrender unto Him, and give you glad tidings unto the humble,"

The Arabic term /mansak/ is either an infinitive, or noun of time, or noun of place. Therefore the meaning of the verse is such: We have appointed for every people a program of worship, or a time for sacrifice, or a place for it.

The Arabic word /muxbitin/ is derived from /xubat/ which means: a vast and plain land without any high and down; thus a calm and assured person is called /muxbit/ who is far and free from any polytheistic imagination.

In connection with the former noble verses and the divine commandment of sacrifice, there may come forth this question that what kind of a worship is this, legislated in Islam, that some animals must be slaughtered and offered as sacrifice for Allah and for attracting His attention?

Does Allah need any sacrifice? And was there this action in other religions, too, or it was special among polytheists?

In order to make this subject clear, the holy Qur'an implies that you are not the only nation whose duty is slaughtering sacrifice for the Lord, because Allah has appointed a place of sacrifice for every nation in order that, at the time of sacrifice, they mention the name of Allah over the cattle that Allah has provided them as their sustenance.

The verse says:

"And for every people We appointed a ritual that they may mention the name of Allah on what He has provided them of the cattle quadrupeds (as their sustenance)..."

So, at the end of the verse, the Qur'an implies that there is only one God and His program is also a single program.

The verse continues saying:

"...so your God is One God..."

Now that the fact is this, then do surrender before Him and His command.

“...therefore surrender unto Him...”

And the humble ones and those who surrender before the commandments of Allah should be given glad tidings.

The holy verse concludes:

“...and give you glad tidings unto the humble,”

Indeed, this sentence means: O Messenger of Allah (S)! you should give the glad tidings of happiness, prosperity, and safety of the chastisement as well as the wholesome life to those who have become humble and obedient to the commandment of Allah.

Raqib in his book, Mufradat, says: The Arabic word /nusk/ means ‘worship’, and /nasik/ means ‘worshipper’, and ‘manasik-i-Hajj’ means: the places wherein this worship is done; or it means ‘these rites themselves’.

But according to the commentary of Majma‘-ul-Bayan by Tabarsi, and Ruh-ul-Janan, by Abul-Futuh, the Arabic term /mansak/ probably means ‘offering sacrifice’, in particular, among all worships.

Therefore, though the term /mansak/ has a general concept, which encompasses other worships including specially rites of Hajj, but in the verse under discussion, with the context of the Qur’anic phrase /...liya&#xFFFD;kurusmallah.../

(***that they may mention the name of Allah...***)***,***

it means special to sacrifice.

Surah Al-Hajj – Verse 35

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَي مَآ أَصَابَهُمْ وَالْمُقِيمِي الصَّلاَةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

35. “(To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and the establishers of prayer, and spend (in charity) out of what We have provided them with.”

Mentioning the name of Allah is both tranquillizing for the faithful, and dreadful; like a child who, by the remembrance of his parents, becomes tranquil and is in awe of them both. Therefore the inner awe of Allah is a value, and in this verse the qualities of /muxbitin/ (the humble) are explained in four parts, two of which are spiritual and the other two are physical.

At the first, it says:

“(To) those whose hearts tremble when Allah is mentioned…”

They do not fear of His Wrath unduly, nor do they have doubt in His Grace, but this fear is for the responsibilities they have and they, maybe, have rather neglected fulfilling them. This fright is for the recognition of the great rank of Allah that man is timid facing His grandeur.

Another quality of ‘the humble’ is that they are often patient when something evil and painful happens in their lives.

The holy verse says:

“…and those who are patient under that which afflicts them…”

Whatever the event is great and its harm is much and heavy, they do not knee before it. They usually do not lose their coldness and do not escape from the field. They do not lose hope, and do never blaspheme, and briefly speaking, they persevere. They continue going forth and, at last, they win.

The verse says:

“…and the establishers of prayer…”

Their third and fourth qualities are that they establish the prayer and spend in charity out of what Allah has bestowed upon them as sustenance.

The verse continues saying:

“…and spend (in charity) out of what We have provided them with.”

From one side, their relation with Allah, the Creator of the world, is firm, and on the other side, they have a strong relation with people. This explanation makes the fact clear that the qualities of the believers, such as: love, surrender, and humility have not merely the inward aspect, but the effects of them must usually be appeared and manifested in their daily deeds and manners, too.

Some Traditions

1. Karajaki cites in Ma‘dan-ul-Javahir narrating from Ahl-ul-Bayt (as) saying that the origin of every goodness, both in the world and Hereafter, is one thing and it is being in awe of Allah[1], the Almighty…

2. Once a man came to the Messenger of Allah, and said:

“Teach me something so that my Lord loves me…”

The Messenger of Allah said:

“Whenever you like that your Lord loves you, be in awe of Him.”[2]

3. Abubasir said:

“I told the Imam (Imam Sadiq) (as): ‘O’ May I be your ransom! Will your followers (shi‘ites) be with you (in Hereafter)?”

He (as) answered: “Yes, if they fear Allah and be careful of His orders; and they are in awe of Him, and obey Him (His commandment), and be afraid of the sins, and when they behave like that they will be with us in the degrees of the Hereafter.” 3

4. Imam Sadiq (as) said:

*“A servant can be called a believer when he fears Allah and is hopeful to Him.”*4

5. Imam Rida (as) said:

“Whoever is in awe of Allah will be in security.” 5

6. Imam Kazim (as) said:

*“Allah does not give security to the timid persons as much as their fear, but according to His grace and generosity.”*6

7.’Amir-ul-Mu’mineen Ali (as) said:

*“Be in awe of Allah and be hopeful of His grace so that He secures you from that which you are in awe of and He bestows on you what you are hopeful of.”*7

8. Imam ’Amir-ul-Mu’mineen Ali (as) said:

*“Being in awe of Allah in this world causes the security of fear in the Hereafter.”*8

9. Imam Ali (as) said:

*“The finite of knowledge is the fear of Allah.”*9

10. Imam Sadiq (as) said:

*“None is the follower of Ja‘far (Imam Sadiq) (as) save he who restrains his tongue, and acts for his Creator, and hopes in his Master (Allah) and really fears Allah.”*10

11. The Messenger of Allah (S) said:

*“The most elevated people with Allah is the one who is the most God-fearing.”*11

12. The Messenger of Allah (S) also said:

*"Whoever leaves committing a sin because of the fear of Allah, He will make him happy on the Day of Hereafter."*12

Surah Al-Hajj – Verse 36

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِن شَعَآئِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوامِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

36. "And** (**as for**) **the fat camels, We have made them for you of the symbols of Allah, therein is good for you. So mention Allah's Name on them, standing in a row; then, when they fall down** (**sacrificed**) **on their sides, eat of them and feed the contented** (**poor one**) **and such as beg with due humility; thus have We made them subservient to you that haply you may give thanks."

Spend Generously When Glorifying Symbols of Allah

The verses under discussion speak about: the rites of Hajj, the symbols of Allah, and the subject of sacrifice.

At first, it says:

"And** (**as for**) **the fat camels, We have made them for you of the symbols of Allah..."

From one side, they belong to people and, on the other side, they are among the symbols and signs of Allah (s.w.t.) in this great worship, because 'Sacrifice in Hajj' is one of the clear manifestations of this worship, the philosophy of which was referred to formerly.

The Arabic term /budn/ is the plural form of /badanah/ which means a big fat and fleshy camel, and in view of the fact that such an animal is the most appropriate for the ceremonies of sacrifice and feeding the poor and needy ones, it is specially emphasized here, else we know well that the fatness of the sacrificial animal is not among the obligatory conditions of it. It is enough for us to be careful that the animal should not be rather thin.

Then, the Qur'an adds:

"...therein is good for you...."

From one side, you use its meat and feed others from it, and on the other side, because of this donation and that you worship Allah, you will enjoy its spiritual results and gain access to Allah.

Then the Qur'an states the quality of offering sacrifice in a short sentence, as follows:

"...So mention Allah's Name on them, standing in a row;..."

No doubt, mentioning the name of Allah at the time of slaughtering the animals, or immolation of a camel, does not need that a particular quality be observed, and mentioning any Name of Allah is enough.

The apparent of the holy verse also shows the same thing, but some narrations contain a special invocation of Allah to be mentioned for here which, in fact, is the statement of a complete one.

The commentators have quoted this invocation from Ibn-'Abbas, as this:

"Allahu Akbar-u-La'ilaha 'Illalah-u-wallahu Akbar. Allahumma minka wa laka". 13

Yet, in a narration from Imam Sadiq (as) some more expressive sentences have been quoted. He (as) said:

"When you bought the sacrificial animal, do turn it toward Qiblah, and at the time of slaughtering, you should say:

'I have turned my face (myself wholly) toward Him Who created the heavens and the earth being upright, and I am not of the idolaters. Verily my prayer and my worship, my life and my death are for Allah, the Lord of the Worlds.

*No associate (there is) for Him, and this (submission) I have been commanded to, and I am the first of the Muslims. O' Allah! (this sacrifice) is Yours and it is for You. By the Name of Allah and to Allah, and Allah is the Great. O' Allah! Accept it from me'."*14

The Qur'anic term /sawaff/ is the plural form of /saffah/ which means 'standing in row', and as some Islamic narrations denote, the objective of it is that the hands of the sacrificial camel must be tied together from the wrist to the knee while it is standing so that the camel does not move so much and does not run away at the time of slaughtering.

It is natural that when the body of the camel bleeds for a while, its hands grow weak and weaker and finally, the camel lies on the ground, therefore, at the end of the verse, the Qur'an says:

"...then, when they fall down (sacrificed) on their sides, eat of them and feed the contented (poor one) and such as beg with due humility;..."

The difference between the Arabic words /qani'/ and /mu'tar/ is that the word /qani'/ is applied to a person that when something is given to him, he is satisfied and becomes contented and happy. He shows no protest, objection and anger. But the word /mu'tar/ is used for a person who comes to you, asks for something, and he is often not content with what you give him, and he protests.

The Arabic word /qani'/ is derived from /qana'ah/ while the Qur'anic word /mu'tar/ is derived from /'arr/, pronounced as /harr/, originally means 'scab' which is a mangy skin disease in human beings, then the

word /mu‘tar/ has been used for a beggar who comes unto one and asks for help (and it usually happens that he protests).

The word /qani‘/ has been mentioned in the verse before the word /mu‘tar/. This matter shows that those groups of the deprived who are self-modest and self-possessed must be taken more under consideration.

This point is also noteworthy that the Qur’anic phrase /kulu minha/ (eat of them) apparently means that the pilgrims must eat something out of their own sacrifice as an obligation; and, perhaps, this is for the equality between them and the poor.

Finally, The Qur’an concludes the holy verse as fallows:

“…thus have We made them subservient to you that haply you may give thanks.”

This is amazing, indeed, that a big animal such as camel, with that power and strength that it has; is so subservient to us that it lets even a child ties his feet very firmly, and then it will be slaughtered. (The style of slaughtering a camel is that a knife is pushed in the hole of the neck of that camel and it begins bleeding, and soon the animal is sacrificed).

Sometimes, in order to show us the importance of this conquest, Allah (s.w.t.) takes the command of obedience and submission from this animal, and we have seen that an angry camel, which a little boy can take its rein and leads it here and there in an ordinary case, turns to a dangerous being that several strong men cannot usually manage to control it.

Surah Al-Hajj – Verse 37

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَآؤُهَا وَلَكِن يَنَالُهُ التَّقْوَي مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَي مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

37. “There never reaches Allah their flesh nor their blood, but it is your piety (that) reaches Him. Thus has He made them subservient to you, that you might pronounce the greatness of Allah for what He has guided you aright, and give good tidings to the good doers.”

The flesh of animals which is given as almsgiving, and the blood which is shed on the ground as the result of slaughtering camels are not things that can attract the pleasure of Allah, but the thing that attracts the content of Allah, the Almighty, is your piety, sincerity, and pure intention.

The verse says:

“There never reaches Allah their flesh nor their blood, but it is your piety (that) reaches Him….”

It has been narrated that when the people of the Age of Ignorance wanted to slaughter their sacrificial animals, they polluted the Sacred House with blood. So, at the first time when the Muslims did pilgrimage, they wanted to do the same thing, and then Allah sent down this verse.

In this holy verse, after repeating the remembrance of the blessings as /tasxir/, Allah implies the purpose of making these blessings subservient to you is that since Allah has guided you, you should glorify Him and with the phrase:

"...that you might pronounce the greatness of Allah for what He has guided you aright...."

you may proclaim His greatness.

The holy verse continues saying:

"...Thus has He made them subservient to you, that you might pronounce the greatness of Allah for what He has guided you aright..."

Some other commentators have said that the concept of 'thanksgiving' is inside the holy phrase of Takbir (magnifying) which means: 'making these blessings subservient' is for the sake that by magnifying and ejaculation 'lailaha illalah', you thank the Lord Who has guided you to the religious treatments and the rites of His Hajj.

In other words, the ultimate goal is that you might be acquainted with the greatness of Allah, He Who has guided you in the way of legislation and creation.

On one side, He has taught you the rites of Hajj and the style of obedience and servitude; and on the other side, He has made these big and powerful animals subservient to you to obey you so that you can use them in the way of obedience of Allah, sacrificing, doing good to the needy people and providing your own life.

Therefore, at the end of the verse, the Qur'an says:

"...and give good tidings to the good doers."

This good news is for those who utilize these divine blessings in the path of obeying Him and they fulfil their duties in the best form, and specially do not show any shortcoming in spending out in the cause of Allah.

Surah Al-Hajj – Verse 38

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

38. “Verily Allah will defend those who believe; verily Allah does not love any treacherous ingrate.”

The promise of Allah about His defending the believers is certain. Thus, the believers defend the limits of Allah and He defends the believers.

And, in view of the fact that resistance against the superstitions of polytheists, referred to in former holy verses, might lighten the fire of the wrath of this fanatic obstinate group, which can cause some conflicts, in this verse Allah (s.w.t.) encourages the believers to His succour; where the Qur’an says:

“Verily Allah will defend those who believe;...”

Let the Arab tribes, the Jews, the Christians, and the polytheists of Arabia altogether, and with the help of each other, try to put the believers under pressure in order to annihilate them, as they imagine; but Allah has promised to defend them, and it is a promise for the existence of Islam until the threshould of Resurrection.

This Divine promise is a commandment which goes on in all Ages and centuries. The magnificent thing is that we adapt to the meaning of, and as the expansion of, the Qur’anic phrase that says:

‘... those who believe...’,

after which the Divine defense is certain.

At the end of the verse, the Qur’an makes the position of the polytheists and the like clear before Allah by a single sentence, where it says:

“...verily Allah does not love any treacherous ingrate.”

These are those who associated partners with Allah, and even at the time of saying ‘labbayk’, declared the names of idols, therefore, they were involved in difficulties in this world and Hereafter.

But, as it was mentioned before, one of the promises and laws of Allah is the divine succour and defence for the believers, and He has enjoined this defence and support as a right upon Himself, when He says:

“...and helping the believers is ever incumbent on Us.”[15]

The fact concerning divine defence and help, of course, is not always a defence and help at once and in a short period, but it envelops a defence for a long time, too, because in some other verses of the Qur’an He says:

“...and the end is (best) for the pious ones.”[16]

Yes, it is possible that in a conflict or war the believers defeat apparently, but their doctrine and goal will surely be victorious.

Its example is that Ibn-i-Muljam killed Hadrat Ali (as), but whom did Allah support, Ibn-i-Muljam, or Ali (as)? Ali's name (as); Ali's offspring (as), Ali's book (as), Ali's supplication (as), Ali's honour (as), Ali's doctrine (as) and the followers (Shi'ah) of Ali (as) finally won.

The Qur'anic words /xawwan/ and /kafur/ mean someone whose manner and way of life is blasphemy and treachery.

1. Jami'-i-'Ahadith-ush-Shi'ah, vol. 14, P. 163
2. Ibid
3. Ibid, P. 165
4. Mishkat-ul-'Anvar, P. 100
5. Bihar, vol. 75, P. 314
6. Ibid
7. Jami'-i-'Ahadith-ush-Shi'ah, vol. 14, P. 162
8. Ibid, P. 638
9. Mustadrak-ul-Wasa'il, vol. 2, P. 292
10. Jami'-i-Ahadith-ush-Shi'ah, vol. 14, P. 169
11. Bihar, vol. 74, P. 180
12. Bihar, vol. 67, P. 398
13. Majma'-ul-Bayan, and Ruh-ul-Ma'ani, following the verse
14. Wasa'il-ush-Shi'ah, vol. 10, P. 138
15. Surah Ar-Rum, No. 30, verse 47
16. Surah Al-'A'raf, No. 7, verse 128

Section 6: Fight in Self-Defence Permitted

Surah Al-Hajj – Verse 39

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَي نَصْرِهِمْ لَقَدِيرٌ

39. "To those against whom war is made, permission is given (to fight) for they have been oppressed, and verily Allah is well able to assist them."

Holy war is not permissible without the leave of Allah and the Messenger of Allah (S); and, thus, the oppressed are allowed to fight against their enemies, but with the leave of Allah and His Messenger (S).

When the Muslims were in Mecca, the polytheists always hurt them. So, some of the Muslims frequently

came to the Prophet (S) while they had been beaten, and their heads were broken.

They complained of the circumstances (and asked for the permission of Holy Struggle), but the Prophet (S) told them to be patient, because he had not received the command of Holy Struggle yet.

Thereafter, the migration began and the Muslims came from Mecca to Medina when Allah sent down this verse containing the leave of Holy Struggle, which was the first verse revealed about the Holy War for the Muslim.

In the pervious verse it was mentioned that Allah promised to defend the believers.

In this verse, the Qur'an says:

"To those against whom war is made, permission is given (to fight) for they have been oppressed..."

Then, the holy Qur'an has completed this permission by the promise of victory from the side of Allah, the Almighty, where it says:

"...and verily Allah is well able to assist them."

We must utilize what we have in our possession in this world where the means are used, as far as we can, and when our ability ends we may wait for the help of Allah. This was the same thing that the Prophet (S) used to apply in all his struggles and finally he was victorious.

There is a discussion among the commentators whether this verse was the first commandment for the beginning of the Holy Struggle. The majority of the commentators consider it as the first holy verse of the Holy Struggle, while some others believe that verse No. 190 from Surah Al-Baqarah, No. 2 was the first verse, which says:

"And fight in the cause of Allah (against) those who fight you...",

and some other Islamic commentators believe that verse 111 from Surah Al-Taubah, No. 9 was the first verse concerning the Holy Struggle, which says:

"Verily Allah has bought from the believers their souls and their properties..."[1]

But the tone of the above verse rather appropriates for this matter, because the Qur'anic word /'u□ina/ has explicitly been mentioned in the verse under discussion, while those two verses are lacked of it. In other words the expression of this verse is single in kind.

However, according to many Islamic narrations this verse has been rendered into the Holy Prophet (S) and Amir-al-Mu'mineen (as); and in some into the Imams (as); and, finally, in some into Hadrat Gha'm (as).

And, we have frequently said that the narrations denote to the commentary statement for the full denotation expansion and this very variation in narrations is a witness to this claim and does not contrast to the generality of the verse.2

Surah Al-Hajj – Verse 40

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ
وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيراً وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

*40. "(**They are**) **those who have been expelled from their homes without right, except that they say: 'Our Lord is Allah'. And had Allah not repelled some people by others, certainly there would have been pulled down cloisters and churches and synagogues and the mosques in which Allah's name is much mentioned; and verily Allah will help him who helps Him** (**His cause**)**; for verily Allah is Strong, Mighty.**"*

Vagrancy from home is one of the clearest examples of being oppressed. Patriotism is the natural right of every human being, and expelling from one's home is deprivation of this right and it is a cause for injustice.

This verse explains more about these oppressed ones who have been given the permission of defence, and it makes the logic of Islam more clear regarding this part of the Holy Struggle.

The verse says:

*"(**They are**) **those who have been expelled from their homes without right, except that they say: 'Our Lord is Allah'....**"*

It is quite evident that the confession to monotheism and Oneness of Allah is an honour, not a sin. This confession was not something that might let the polytheists consider a right for themselves to expel them from their home and to force them to migrate from Mecca to Medina, but this is a tender expression which is usually used for condemning the opposite party in such instances.

Imam Baqir (as) says:

*"This verse has been revealed about the emigrants and it is also applied about the progeny of Muhammad (S), because they were expelled from their home, too, and were frightened."*3

Then, the Qur'an points to one of the philosophies of the religious aspect of Holy Struggle as follows:

"...And had Allah not repelled some people by others, certainly there would have been pulled down cloisters and churches and synagogues and the mosques in which Allah's name is much

mentioned;..."

Yet, if the faithful and zealous persons remain heedless and simply watch the destructive activities of the tyrants, despots and faithless cruel persons, so that they find the scene without any opponent, there will remain no effect from the temples and centers of Divine worship.

These places are the sites of awareness and sanctuaries are as battlefields, and a mosque works as a fortress against the self-interested ones. In principle, any invitation unto the theism is against the arrogant individuals who desire that people may worship them in the same manner that they worship Allah. That is why if they find an opportunity to act they may ruin all these centers of Divine worship.

This is one of the goals of the religious aspect of Holy Struggle and the leave for fight.

The Islamic commentators have stated differently about the difference between the meanings of the Qur'anic words: /sawami'/ (cloisters), /biya'/ (churches), /salawat/ (synagogues) and /masajid/ (mosques). But that which seems more correct is that the Arabic word /sawami'/ is the plural form of /sauma'ah/ which means a place usually built outside the cities and far from populations for hermits, nuns, monks, and worshippers. This is called /deyr/ in Persian.

The Arabic word /biya'/ is the plural form of /biy'ah/ which means a Christian temple. It is also called /kanisah/ (a synagogue) or /kelisa/ (a church).

The Arabic word /salawat/ is the plural form /salat/ which means the temple of the Jews. Some lexicologists believe that it is the Arabicized form of the word /salua/ which in Hebrew means oratory.

The Qur'anic word /masajid/ is the plural form /masjid/ in the sense of Muslims' temple.

Therefore, the places of /sawami'/ and /biya'/ both belong to the Christians, yet one of these two is a public temple and the other is the name of the center of the hermits. Some of the philologists also believe that the word /biya'/ is a common word used for both the temples of the Jews and the churches of the Christians.

By the way, the Qur'anic sentence which says:

"...in which Allah's name is much mentioned..."

apparently is a qualification particular to mosques since, regarding the five times prayers which are kept up during the days of the entire year, the Muslims' mosques are the most lively centers of worship in the world, while many other temples are used only one day in a week, or some days during the year.

At the end of the verse, the Holy Qur'an reiterates the divine help once again, where it says:

"...and verily Allah will help him who helps Him (His cause);..."

No doubt, this promise of Allah will be fulfilled, because He is strong, mighty and never fails.

The verse says:

"…for verily Allah is Strong, Mighty."

Allah says this in order that the defenders of the line of Monotheism might not think that they are alone in the field of struggling right against wrong, and before the crowd of obstinate enemies.

It was under the light of this very Divine promise that the defenders in the cause of Allah, at the advent of Islam, frequently won the battle when they were fighting in the battle-fields against the enemies while, comparing them with the number of their enemies, they were in minority from the point of soldiers, equipments, and other means of fighting.

They were so victorious that it cannot be explained save that we say it was done through the way of Allah's help and assistant.

Surah Al-Hajj – Verse 41

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الاَرْضِ أَقَامُوا الصَّلاَةَ وءَاتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الأمُورِ

41. "Those who, if We establish them in the land, perform the prayer, and pay the alms, and enjoin good and forbid evil, and unto Allah belongs the end of (all) affairs."

If the righteous persons have the power and potentialities in their possession, they usually utilize them correctly, but if they are in the possession of some inept ones, they often misuse them.

Therefore, the means of the world and power are as some blessings for some groups of people, while they are the means of misery for others. So, the Qur'an refers to both of them.

It implies that if the believers gain power and ability, they will keep up prayer, pay the alms, enjoin good and forbid evil. But if the deviated and inept people become powerful, they disobey the truth:

"…Most surly man does transgress (all bounds)"[4]

and go along the way of destroying the economical sources of others as well as the annihilation of generations.

In this concern, the Qur'an, says:

"And when he turns back, he strives to cause mischief on the earth, and to destroy the tilth and the stock…"[5].

And, finally, they cause people to enter into Hell Fire:

"...Imams (*who*) *call to the Fire..."*.[6]

However, this verse is an interpretation upon the friends of Allah whom have been promised the help of Allah in the previous verse.

It says:

"Those who, if We establish them in the land, perform the prayer, and pay the alms, and enjoin good and forbid evil..."

After being victorious, such believers never make themselves busy with luxuries, and libidinous pleasures, as the arrogant oppressors do, nor do they dive in pride and vanity. On the contrary, they utilize their victories and successions as a ladder for their promotion in improving both themselves and their own society.

They never change into a tyrant after obtaining power. Their relation with Allah is firm as well as with the servants of Allah, since prayer is the sign of having a link with Allah, and almsgiving is an indication to having a link with peoples; and enjoining good and forbidding evil are counted as the basic foundations of constructing a safe and sound society.

These very four qualities alone are enough for introducing such people. It is under the light of them all that other worships, righteous deeds and specialties of a believing and faithful progressed society can be provided.

It should be noted that the Qur'anic word /makkanna/ is derived from /tamkin/ and this means 'to supply the means and equipments' irrespective of the necessary tools, sufficient knowledge and awareness, as well as the physical and mental abilities.

The Qur'anic word /ma'ruf/ means 'some good and right actions', while the word /munkar/ means 'ugly and wrong deeds'; since the former has been provided for any purified person and the latter is unknown. In other words, the first one is adapted to the man's nature, but the second is not.

Thus, at the end of the verse, the Qur'an says:

"...and unto Allah belongs the end of (***all***) ***affairs."***

This phrase means: as the beginning of all powers and victories is from the side of Allah, the end of all things returns to Him, too;

"Verily we belong to Allah and certainly unto Him shall we return."[7]

A Few Points

1. The Philosophy of the Holy War

We have formerly discussed expressively about this important subject, but regarding that these verses are perhaps the first group of the verses by which the permission of Holy War was issued for Muslims, and their content points out to the philosophy of this commandment, it seems necessary that we speak again about it.

In these holy verses, two important dimensions of the philosophy of Holy War have been referred to.

The first is the Holy Struggle of the oppressed against the cruel oppressors. This is a certain natural right for them, and the intellect approves that they should not accept injustice, but they must rise and protest, equip themselves with weapon, remove the oppressors, and cut off their polluted hands from their rights.

Another kind is the Holy Struggle against false deities who intend to wipe out the name of Allah from the hearts and to destroy the temples which are among the centers of people's awareness.

This group should also be opposed so that they cannot efface the remembrance of Allah (s.w.t.) from the minds and, consequently, they stupefy people in order to make them some slaves and servants for themselves.

This matter is also noteworthy that: destroying temples and mosques is not only this action that they ruin them down by means of destruction and machines, but it is possible that they work indirectly and prepare some evil amusing things and ill propagations that they cause to divert common people from temples and mosques and, thus, these sacred places may be practically turned into some ruins.

Therefore, by what was said in the above, the answer of some objectors is made clear, those who say: why has Islam allowed Muslims to gain their goals by attaching force and war? Why do they not work for the Islamic aims by applying logic?

Is it possible that merely by using reasoning and logical statements the oppressed stand against the cruel tyrants who expel them from their houses, confiscate their properties, and observe no law and logic under the pretext that the oppressed say: '*There is no god but Allah*'?

Can these mad and illogical oppressors be faced without the language of weapon?

This is just like that they say: "Why do you and Israel not sit at a table for agreement with Israel, the usurper?" The same Israel who has been heedless unto international laws and warnings, and unto the decisions of the worldly organizations which are accepted by all nations, as well as the whole religious and humane laws? Does such a one comprehend logic and negotiation?

Is Israel, under whose unjust fiery bombards thousands of thousand innocent children, old women and

men, and even the sick persons of the hospitals turned into pieces and were burnt, such a one to whom must be spoken logically?

Also, there are some persons who do their best to destroy the temples and the mosques that are the causes of awareness and movement of people when they see they are against their unlawful interests. Are such persons suitable to discuss with through a peaceful way?

However, if we put the present realities of the human societies under consideration, we will convince ourselves that, in some instances, there is no way save attaching to gun and force.

This is not because of the disability of logic, but it is because of the absence of the preparedness of the tyrants for the acceptance of right logic. There is no doubt that wherever logic is effective the right of priority is to it there.

2. Whom Has Allah Promised to Help?

This is a wrong consideration that the promise of victory and Allah's help as well as the defence from the believers, mentioned in the above verses and other verses of the Qur'an, are outside the laws of life and the course of creation. Nay, it is not such. Allah has given this promise only to those who utilize all their abilities and are active in the scene.

That is why in interpretation of the abovementioned verses, the Qur'an says:

"…And were Allah not to repel by means of other people, the earth would certainly be full of mischief;…"[8]

Therefore, Allah does not repel the vice of the oppressors only by the unseen powers and the power of thunderbolt and earthquake (save some exceptional instances), but He repels their vice by the true believers, and only these are those whom Allah does support with His help.

Therefore, the promises of Allah not only should not cause the heedlessness of some individuals concerning the burden of responsibilities, but it must also be the source of further encouragements, movements and activities in them; and, of course, it is in this case that the victory has been guaranteed for them from the side of Allah.

By the way, these believers do not refer to Allah only before their victory, but they also make firm their relation to Him after their victory, and they use of the victory against the enemy as a means for the spread of right, justice and virtue, as the Qur'an says:

"Those who, if We establish them in the land, perform the prayer…"

In some Islamic narrations, the above holy verse has been rendered into Hadrat Mahdi (as) and his companions, or into Ahl-ul-Bayt (as) in general.

A tradition from Imam Baqir (as), upon the commentary of the holy phrase:

“Those who, if We establish them in the land...”,

said:

“This verse, up to the end of it, belongs to the progeny of Muhammad (S) and Mahdi (as) and his companions. Allah will bestow them the East and the West of the earth (in their governmental authority) and will make religion manifest, and by Mahdi (as) and his companions He will annihilate innovation and falsehood, as evil ones had annihilated the truth, so much that there will not be seen any injustice (on the earth) for they enjoin the good and forbid the wrong.”[9]

There are also some other traditions on this regard, but, as we have repeatedly said these traditions state some clear examples of the meaning of the verse and they do not hinder the generality of its concept. Thus, the vast meaning of the verse envelops all the believers, strivers, and challengers.

3. The Righteous, the Humble, and the Helpers of Allah

Through the abovementioned verses and the verses before them, somewhere He commands the Prophet (S) to give glad tidings to the righteous, the good doers (Muhsinin),[10] and then He introduces them as those who have Faith and are not treacherous and ungrateful.

Somewhere in the Qur’an He refers to the humble ones (Mukhbitin) and explains them as those who, when mentioning Allah, tremble heartily, and are patient under that which afflicts them and they establish prayer and spend in charity out of whatever good Allah has provided them with.[11]

Then, finally, the qualities of the helpers of Allah are explained, as that: at the time of victory they do not pave the way of disobedience, but they establish prayers and pay the alms, enjoin good and forbid evil.[12]

The totality of these verses shows that, from one side, the true believers, who are qualified with these attributes, are very strong in faith and in feeling responsibility, and, on the other side, they are very steadfast and practical from the point of action in the aspects of relation with Allah and the servants of Allah as well as struggling against corruption.

4. What is ‘Right’ and What is ‘Wrong’?

The Arabic word /ma‘ruf/ is derived from /‘arafa/ and it philologically means ‘known’, while the term /munkar/ is derived from /’inkar/ and means ‘unknown’.

Thus the ‘good deeds’ are some known things, while the wrong and indecent actions have been introduced as some unknown affairs, whereas the man’s nature is acquainted with the first group and it is unacquainted with the second group.

Now, someone may ask:

"Is enjoining good an intellectual duty, or it is devotional?"

Some Islamic scholars believe that these two duties, as obligatory, have been proved only by traditional evidence, and intellect does not command that a person hinders another one from doing an evil deed the harm of which returns only to the same one himself.

However, regarding the social relations and that no indecent deed in the society stops in a particular point, but on the contrary, whatever it may be, it can, like fire, reach other points harmfully, and thus these two duties are recognized as intellectual.

In other words, there is not anything found in the society under the title of 'personal harm', and every 'personal harm' may change into the form of 'a social harm'. That is why both logic and intellect allow the individuals of the society not to stop effort and endeavour in purifying their own environment from any pollution.

Some Islamic traditions have also pointed to this matter. It has been narrated from the holy Prophet (S), who said:

"The parable of a sinful person among people is like someone who embarks a ship with some others. So, when the ship is in the middle of the sea, he takes an ax and cuts a hole where he is sitting. Whenever he is protested, he answers that he is occupying his own share.

So, if others do not stop him of doing this dangerous deed, it does not take long that, by penetrating the sea water into the ship, everybody drowns in the sea."

By this interesting example, the holy Prophet (S) has illustrated the duty of enjoining right and forbidding wrong as being logical, and he has also counted the right of personal control over the society as a natural right which originates from the relationship of the fates.

5. The Importance of Enjoining Right and Forbidding Wrong

In addition to the numerous verses of the Holy Qur'an, there are many proper traditions recorded in Islamic sources concerning the importance of these two great social duties. They have pointed to the dangers and evil sequels that may appear in the society as the result of abandoning these two duties.

Here are some examples:

1. Imam Baqir (as) says:

"Verily the act of enjoining the right and forbidding the wrong are (two) great commandments by which other divine commandments may be established and (by which) the ways can become secured and the transactions (of people) become lawful, and the rights of persons can be safeguarded, and the lands

may become flourished, and the enemies may be revenged, and (under their shade) all affairs will become straightened."[13]

2. The holy Prophet (S) said:

"Whoever enjoins right and forbids wrong he is the viceroy of Allah on the earth, the viceroy of the messenger of Allah (S) and the viceroy of His Book."[14]

It is clearly understood from this tradition that this great commandment, before anything else, is a Divine program, and the appointment of the prophets and sending the heavenly Books are all parts of this program.

3. Once a man came to the Prophet (S), while he was sitting on the pulpit, and asked him:

"Who is the best of people?"

The Prophet (S) said:

"The one among them who enjoins right and forbids wrong more than others; and is of the most virtuous people and tries to gain the pleasure of Allah more than others."[15]

4. Another tradition narrated from the Prophet (S) indicates that he said:

"You should enjoin right and forbid wrong else Allah will dominate over you a cruel ruler who neither respects the old ones nor does he have mercy upon the children. Your righteous ones pray but it will not be answered, and they ask Allah for help but He will not help them; they even repent and Allah may not forgive their sins."[16]

These are all the natural reactions of the deeds of the people who do not fulfil this great social duty, for without a general control, the process of the affairs will not remain in the hand of the righteous ones and the vicious ones will occupy the social positions.

When the above holy tradition denotes that their repentance will not be accepted, it is because their repentance is usually accompanied with their silence before the corruptions therein, and it does not have a right concept, except that they reform their programs.

5. Imam Amir-ul-Mu'mineen Ali (as) said:

"All virtuous deeds totally, including even the Holy war in the way of Allah, comparing with enjoining right and forbidding wrong, is like a small amount of saliva in a deep ocean."[17]

All these emphasizes are for the sake that these two great duties are, in fact, as a surety of execution of other individual and social duties and are considered as their soul, so that when they are absent all the commandments and ethical principles will lose their value.

6. Does Enjoining Right Negate Freedom?

In answer to this question, it should be said that social life certainly contains so many advantages and blessings, and even this kind of advantages have caused man to live socially, yet there are some limitations in it, too.

The harms of these few disadvantages of limitations comparing the abundant benefits of social life are so little that mankind accepted them for the social life from the early days.

And, in view of the fact that in the social life the fate of individuals relates to each other, and the members of a society affect the fates of others, the right of controlling others' deeds is a natural right and it is the peculiarity of social life.

This meaning was mentioned through the tradition which was formerly narrated from the Prophet (S). Thus, performing this obligatory duty not only does not contradict with personal freedom, but it is also a duty that individuals must observe mutually.

7. Does Enjoining Right Produce Anarchy?

Another question is that the interference of all people in the social affairs and controlling the deeds of each other causes disorder, confusion and different conflicts in the society, which opposes the division of the duties and responsibilities in the society.

In answer to this problem we say that: through former discussions this fact was made clear that the process of enjoining right and forbidding wrong has two stages. The first stage, which has a general aspect, consists of a limited scope of action.

It is not more than beyond admonition, advice, protest, criticism, and the like. Admittedly, in a lively society all the members must have such a responsibility against the corruptions.

The second stage, which is peculiar to a particular group and is counted among the authorities of the Islamic government, has a very vast scope of power.

That is, in the circumstances necessitate some violence in action, and even retaliation and execution of punishments, this group has the authority of action under the view of Islamic judge and the responsible persons of the Islamic government.

Thus, regarding the different stages of enjoining right and forbidding wrong, and their limits and rules, not only there will not appear any anarchy in the society, but also the society will change from a dead and listless state into a lively one.

Enjoining Right is Separate from Rudeness

At the end of this discussion, it is necessary to mention the fact that in doing this obligatory duty and invitation unto the right and striving against corruption, sympathy, piety in aim, and good opinion should not be neglected, and, except for some necessary instances, always the peaceful ways must be used. The performance of this duty should not be taken equal with rudeness.

But, unfortunately at the time of doing this duty, some persons act with harshness while it is not from the necessary instances, and sometimes they use some ugly and indecent words. So, we see that such kinds of enjoining right not only leave not a good effect, but also end to an opposite result.

The way of manner of the Prophet (S) and the immaculate Imams (as) shows that they mingled those two duties with much love and affection when they were executing them; and it was why the most obstinate ones submitted them soon.

The Commentary of Al-Manar, upon the interpretation of this verse narrates that:

Once a young man came to the Prophet (S) and said:

“O’ Messenger of Allah! Do you let me adulterate?”

When he said this, people shouted and, from here and there, they protested him. But the Prophet (S) coldly and calmly said:

“Come nigh, O’ man!”

The young man approached and sat in front of the holy Prophet (S) who kindly asked him whether he liked that his mother might be treated like that.

The young man answered:

“No. May I be your ransom!”

He (S) said:

“Similarly, people are not contented that their mother might be treated like that.”

Again he (S) asked him whether he liked that his daughter might be treated like that, when he replied the same answer. Then he (S) said again that similarly people were not contented that their daughters might be treated like that.

The Prophet (S) asked him:

“What about your sister?”

The young man denied again (and he became utterly regretful of his question). Then, the Prophet (S) put his hand on the youth's chest and prayed for him.

He said:

"O' Allah! Purify his heart, forgive his sin, and keep him safe from being polluted with indecency."

From then on, the most hatred thing with that young man was adultery. And, this was the consequence of mildness and kindness of the Prophet (S) when forbidding the wrong.

Surah Al-Hajj – Verses 42 - 44

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

42. "And if they belie you (O' Prophet) then already before them did the people of Noah and 'Ad and Thamud belie (prophets),"
43. "And the people of Abraham and the people of Lot,"
44. "And the dwellers of Midian; and Moses was (also) belied, but I gave respite to the disbelievers, then I did seize them, so how (severe) will be My punishment (of them)."

The rejection of the enemies should not be taken as a barrier for the continuation of the right way.

The history of the nations must be used for admonition and discipline.

The verse under discussion, from one side, consoles the holy Prophet (S) and the believers, and, on the other side, makes the bad end of the disbelievers clear.

At first, in order to tell the Prophet (S) not to be sad, it says:

"And if they belie you (O' Prophet) then already before them did the people of Noah and 'Ad and Thamud belie (prophets),"
"And the people of Abraham and the people of Lot,"

Then, the Holy Qur'an continues saying:

"And the dwellers of Midian; and Moses was (also) belied..."

As these oppositions and rejections did not cause the great prophets to become weakened in their call unto Monotheism, right, and justice, they will certainly not affect your steadfast, pure soul, either.

In the meanwhile, these blind hearted disbelievers should not imagine that they can continue their shameful programs for ever. As the Qur'an implies, Allah did respite the rejecters in order that they would have enough time to be examined, and the argument be completed to them, while they were enjoying blessings of Allah abundantly.

Then they were seized by the Divine punishment when they were in negligence. The verse continues implying that: you saw how severely Allah rejected their evil deeds and showed them the ugliness of their actions.

He took those blessings from them and gave them misery and wretchedness. He (s.w.t.) seized their life and gave them death instead; so how will be the punishment which is unknown and ambiguous to them and they cannot understand its depth?

The verse says:

***"...but I gave respite to the disbelievers, then I did seize them, so how** (**severe**) **will be My punishment** (**of them**)."*[18]

Surah Al-Hajj – Verse 45

فَكَأَيِّن مِن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَي عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

***45. "So how many of townships We did destroy while they were unjust, and** (**their walls**) **have fallen down over their roofs, and** (**how many a**) **well abandoned and** (**even**) **lofty castles** (**ruined**)."*

Allah's Wrath upon the unjust and oppressors is not an event, but it is a course. When the punishment of Allah comes forth, there will resist neither any ceilings nor any pillars in the buildings.

The Qur'anic word /xawiyah/ is derived from /xawa'/ which means 'to fall ruin'; and the word /mašid/ means both 'a lofty castle' and 'a stucco-plastered castle'.

In the previous verse, the punishment of Allah was referred to in a general manner. Now it has been explained widely in this verse.

It says:

"So how many of townships We did destroy while they were unjust, and** (**their walls**) **have fallen down over their roofs..."

This statement means that the intensity of the event was so serious that at first the roofs fell down and then the walls of the buildings fell down over the roofs.

Then, the verse continues implying that there were many good wells with enough water that remained useless and the owners of which were annihilated and their water sank into the earth. Neither their water was pulled out, nor could any thirsty one satiated with it.

It says:

"...and (how many a) well abandoned..."

And there were also so many splendid castles and very high buildings with beautiful stucco-plaster-ornaments which ruined, and their owners perished.

The holy verse, hinting this fact, continues saying:

"...and (even) lofty castles (ruined)."[19]

Thus, both their beautiful and firm residences remained ownerless, and the sources of water which caused their lands to be flourishing, vanished.

It is noteworthy that some Islamic traditions, narrated from Ahl-ul-Bayt (as), indicate that the phrase:

"...and (how many a) well abandoned..."

has been rendered into the scholars and learned men who have been left alone in the society and no one takes any benefit from their knowledge.

Imam Musa-ibn-Ja'far (as), upon the commentary of the last sentence of the abovementioned verse, said that the 'well abandoned', which is not taken benefit from, is the silent Imam; and the 'lofty castle' is the 'rational Imam'.

A tradition with the same content has also been narrated from Imam Sadiq (as).[20]

This commentary, in fact, is a kind of simile, (as Hadrat Mahdi (as), and his worldly justice, has been liked to 'a flowing water'), and it means that when Imam (as) is settled in the governmental position, he is like a firm high castle that attracts the eyes from near and far distances, and he is a shelter for all.

But, when he (as) is kept aloof from the position of government and people go far from around him, in a manner that some evil doers occupy his position, he is like a well full of water which has been left forgotten. Neither the thirsty people enjoy it, nor are the trees, plants and tilths watered by it.

Surah Al-Hajj – Verse 46

أَفَلَمْ يَسِيرُوا فِي الاَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لاَ تَعْمَى الاَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُور

46. "Have they not traveled in the land so that they should have hearts wherewith to understand (the truth), or ears wherewith to hear (the truth)? For verily blind are not the eyes but blind are the hearts which are in the breasts."

The experimental and scientific voyages are some worthy things which lead to the way of development of knowledge,

(***"Have they not traveled…?"***).

The reason is that the land and periods are like some classes of learning; so, those who do not take examples from them are worthy of being blamed.

Worse than the blindness of eyes is the blindness of hearts which do not obtain their insight by advice and admonition.

"…blind are the hearts…".

Yes, persistence in obstinacy and hostility against the Truth naturally transforms man and takes him to a point where he can recognize the Truth neither by his intellect nor by his eyes and ears.

The words in former verses were about the unjust cruel people whom were punished Divinely for their wrong actions and their cities and dwellings were destroyed.

Now, in this verse, as an emphasis on this matter, the Qur'an says:

"Have they not traveled in the land so that they should have hearts wherewith to understand (the truth), or ears wherewith to hear (the truth)?…"

Yes, the ruined castles of the tyrants and destroyed houses of the oppressors, who once used to live in the highest degree of power, with their mute tongue, each delivers thousands of points while they are silent.

These ruins are some expressive and alive books which explain the history of these nations; the explanations about the consequences of their deeds, and about their shameful evil programs and, finally, about their painful chastisement.

These silent lands and the traces remained in the ruins, may cast such an exciting mood in the man's

mind that, sometimes, the study of one of them teaches man some amount of matter as much as the study of a thick book, and, regarding the repetition of history, which is the fundamental principle of men's lives, illustrates the future before him.

Verily, the study of the works of the people of old makes the ears hearing and the eyes seeing. It may be for this very reason that, by numerous verses of the Qur'an, man has been commanded to travel in the world.

This traveling must be godly and ethical, so that whatever one sees causes him to awake him and he takes a lesson and new advices from those ancient traces, such as: 'Eywan-i-mada'in, the ruined palaces of the tyrant kings and the castles of Pharaohs.

Then, in order to make the reality of this speech more clear, the Qur'an implies that there are many persons who are not apparently blind or deaf, but they are indeed blind and deaf, because it is not the outward eyes which become blind but it is their hearts which lose their insight.

The holy verse continues saying:

"...For verily blind are not the eyes but blind are the hearts which are in the breasts."

In fact, those who lose their apparent eyes are not blind and sometimes they are some enlightened persons who are more aware than others. The true blind are those whose hearts are blind and do not perceive the Truth.

The holy Prophet (S) in a tradition said:

"The worst blindness is the blindness of the heart."

And

"The utmost blindness of the blindness is the blindness of the heart." [21]

Another narration, recorded in the book entitled:

"Qawali-yul-La'ali", indicates that the Prophet (S) said:

"When Allah intends to do a favour to a servant, He causes the eye of his heart to open by which he can see whatever was concealed to him."[22]

We know that man's heart is merely a pump for the circulation of the blood; then how have the hearts in the breasts been attributed to comprehending the facts? The answer to this question has been explained vastly in Al-Mizan, vol. 14, pp. 392-393 and Tafsir-i-Nimunah, vol. 1, Surah Al-Baqarah, No. 2, verse 7, the shortened of which is as follows:

One of the meanings of the Qur'anic word /qalb/ (heart) is 'wisdom', and one of the meanings of the Arabic word /sadr/ (chest) in the Qur'an is 'the essence and nature of man'.

Moreover, the heart is the symbol of man's affections, and whenever something of affections, which is often the origin of movement, appears in the spirit of man, its first effect affects on his very physical heart; the pulsation of the heart changes, the blood reaches all parts and particles of the body which gives it a new joy and power.

Therefore, when the spiritual moods are attributed to the heart, it is because their first place of appearance in the man's body is his heart.

It is interesting that in the abovementioned verse, all man's perceptions have been attributed to the heart (wisdom) and ears.

This implies that for comprehending the facts, there are only two ways; either man must have something from his own and in his own spirit by which he personally analyses the matters and gets the necessary results; or he should listen to the advice of the kind advisers, the guides of the way, the Divine prophets and the men of the truth, or he can utilize both of them to obtain the facts.[23]

Surah Al-Hajj – Verse 47

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْماً عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

47. "And they demand of you to hasten on the punishment! While does never Allah fail His promise; and verily a day with your Lord is as a thousand years of what you number."

The Divine prophets (as) used to warn the disbelievers of the Divine punishment but they frequently asked the prophets what time would the punishment of Allah come? This verse answered them not to hasten, since the promise of Allah is certain. So, we should not consider the respite of Allah as a sign for His negligence or that we are delivered.

In this verse, the Qur'an makes manifest another feature of the ignorance and unawareness of the blind-hearted pagans.

It says:

"And they demand of you to hasten on the punishment! While does never Allah fail His promise;..."

The person who fears that he might lose the opportunity he has, and his potentialities end, usually hastens. But as for Allah, Who has been All-Powerful over everything since pre-eternity and will be the

same until post-eternity, He is always able to fulfil His promises and haste is meaningless for Him.

There is no difference for Him whether time is one hour, one day or one year.

Its reason is mentioned in the verse, where it says:

"…and verily a day with your Lord is as a thousand years of what you number."

Thus, whether sincerely or mockingly the disbelievers reiterate this statement, saying: 'Why the Divine punishment does not come down over them', they should know that the Divine chastisement waits for them and, soon or late, it will come to them.

So, if there is a respite given to them, it is for that they may awake and improve themselves. Yet, they must be careful that after the punishment has been sent down, the doors to repentance and return are totally closed and there is no way to escape.

Concerning the Qur'anic sentence which says:

"…verily a day with your Lord is as a thousand years of what you number",

besides the abovementioned commentary which indicates one day and a thousand days are indifferent for the Power of Allah, there have been mentioned some other commentaries, too.

Among them is that you may need one thousand years for doing something, but Allah's performance is in one day (or less than that). Hence, His punishment does not need so many premises.

Another matter is that: in comparison, one day in the Hereafter is like one thousand years in the world, (and its reward and retribution will also be increased with the same scale).

An Islamic narration indicates:

"Verily the poor will enter Paradise before the rich in half a day (*which is*) *five hundred years."*[24]

Surah Al-Hajj – Verse 48

وَكَأَيِّن مِن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ

48. "And how may of townships I did give a respite while* (*the people therein*) *were unjust, then I did seize them, and unto Me is the return* (*of all*)*."

One of Allah's ways of treatment is His respite given to the unjust. Thus, our haste is useless.

In this verse, the same subject which was emphasized on in the former verses is emphasized once

again, and the obstinate pagans are warned as follows:

"And how may of townships I did give a respite while** (**the people therein**) **were unjust, then I did seize them…"

They also complained about the postponement of the Divine punishment, and mocked it. They counted it as a reason for the invalidity of the Prophets' promises, but, at last, they were seized by the punishment and their cries and wails remained in vain.

Yes, all of us return unto Him, and all lines end to Allah. All these properties and wealth will remain when the heir of all of them is Allah.

The verse continues saying:

"…and unto Me is the return** (**of all**)**."

1. Al-Mizan, vol. 14, P. 419
2. Majma'-ul-Bayan, Safi, Jawami'-ul-Jami', Fakhr-i-Razi, Atyab-ul-Bayan.
3. Tafsir-us-Safi, Majma'-ul-Bayan, Burhan, and Nur-uth-Thaqalayn
4. Surah 'Alaq, No. 96, verse 6
5. Surah Al-Baqarah, No. 2, verse 205
6. Surah Al-Qasas, No. 28, verse 41
7. Surah Al-Baqarah, No. 2, verse 156
8. Surah Al-Baqarah, No. 2, verse 251
9. Tafsir-i-Ali-ibn-'Ibrahim, according to Nur-uth-Thaqalayn, vol. 3, p. 506
10. The Current Surah, verse 37
11. current Surah, verse 35
12. The verse under discussion
13. Wasa'il-ush-Shi'ah, vol. 11, p. 395, tradition 6
14. Majma'-ul-Bayan, on the commentary of this verse.
15. Majma'-ul-Bayan, the Commentary
16. Ibid
17. Nahjul-Balaqah, saying No. 374
18. The Qur'anic word /nakir/ means /'inkar/ (denyance) and here it refers to the Divine punishment.
19. The Arabic word /mašid/ is derived from /šid/ which has two meanings. The first is 'height' and the second is 'plaster'. Then, taking the first meaning, the verse means 'lofty high castles' and by the second meaning, it means: 'some castles which are built very firm to be safe from events.'
20. Tafsir-Burhan, vol. 3, p. 30
21. Nur-uth-Thaqalayn, vol. 3, p. 508
22. Ibid, p. 509
23. Taken from Al-Mizan, the Commentary, vol. 14, p. 392
24. Majma'-ul-Bayan, following the verse under discussion.

Section 7: The Enticement by Satan

Surah Al-Hajj – Verses 49 – 51

قُلْ يَآ أَيُّهَا النَّاسُ إِنَّمَآ أَنَاْ لَكُمْ نَذِيرٌ مُبِينٌ

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعَاجِزِينَ أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ

49. "Say: 'O people! I am only a plain warner unto you."
50. "Then those who believe and do righteous deeds, for them is forgiveness and an honourable sustenance."
51. "And those who strive against Our signs (to reject them), they shall be the inhabitants of Hell."

The Divine prophets (as) do not say anything from their own accord.

In the previous verses, the words were about the haste of the pagans for the Divine punishment. This matter is something which depends on the Will of Allah, the Pure Essence, and even the prophets (as) have no authority in it.

The first verse of the above verses announces as follows:

"Say: 'O people! I am only a plain warner unto you."

But this does not relate to the Apostle that His punishment may come to you soon or late when you disobey His commandment.

No doubt, the Prophet (S) is both a warner and a bearer of glad tidings. But, the emphasis on the subject of 'warning' here and the absence of mentioning 'glad tidings' is because of the addressees of the verse under discussion, who were some obstinate pagans, those who used to mock even the Divine chastisement.

Through the next couple of verses, the Qur'an illustrates a feature from the subject of the glad tidings and the concept of 'warning', and since the All-Embracing Mercy of Allah always precedes His punishment, at first it speaks of glad tidings.

The verse says:

"Then those who believe and do righteous deeds, for them is forgiveness and an honourable sustenance."

Such persons are washed and purified with the water of forgiveness, at first and, when they find a relaxed mind and a calm conscience in them from this point of view, they will be included in kinds of graces and favours of Allah.

Regarding the fact that the Arabic word /karim/ means every honourable and worthy being, the phrase /rizq-un-karim/ (an honourable sustenance) has a vast meaning which encompasses all the valuable blessings, irrespective of spiritual and material.

Yes, the Generous Lord in that generous world will bestow the kinds of generous blessings to His believing righteous servants.

Raqib in his book, Mufradat, says: the Arabic word: /karam/ is usually applied for some good and worthy things that are very considerable. Therefore, the small good actions are not called /karam/ (generosity).

Some commentators have meant the Qur'anic phrase: /rizqun karim/ as 'a ceaseless sustenance without blemish', and some others have said it means as 'a worthy sustenance' which all are inside that consistent and universal meaning, that is, the worthy and considerable things.

Then, in the next verse, the holy Qur'an adds implying that those who tried to ruin the verses of Allah or wanted to wipe them out, imagined that they could overcome the assured will of Allah, but they are dwellers of Hell-Fire.

The verse says:

"And those who strive against Our signs (to reject them), they shall be the inhabitants of Hell."

The Arabic word /sa'au/ is derived from /sa'y/ which originally means 'to run', and here it means effort and endeavour in the way of ruining and wasting the verses of Allah.

The Qur'anic word /mu'ajizin/ is derived from /'ijz/ which here means someone who wants to overcome the infinite Power of Allah.

The Qur'anic word /jahim/ is derived from /jahm/ which means the violence of the flame of fire. It is also applied for the violence of wrath. Thus, the term 'jahim' is somewhere which has a flaming fire, and, here, it means Hell.

Surah Al-Hajj – Verse 52

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّي أَلْقَي الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

52. "And We did not send before you any messenger or a prophet but when he desired, the Satan threw (some vanity) into his desire; but Allah will cancel anything (vain) that Satan throws in, then Allah does establish His signs, and Allah is All-Knowing, All-Wise.

There are some believers with whom Satan contacts but they immediately understand it and banish him, while there are some others that Satan is always with them, as the Qur'an says:

"...for him a Satan, so he becomes his associate." [1]

In view of the fact that in the former verses the speech was about the effort and endeavour of the pagans to wipe out the religion of Allah and they used to mock and ridicule it, too, in the verses under discussion the Qur'an warns that these plots of the opponents are not something new and these satanic vain temptations have ever existed in the way of the prophets.

It says:

"And We did not send before you any messenger or a prophet but when he desired, the Satan threw (some vanity) into his desire;..."

But Allah never left His Messenger alone with the rush of these satanic vain temptations, and He vanished them all, and then, He strengthened His signs.

This deed is very easy for Allah to do, because He is All-Knowing, All-Wise, and He is completely aware of all these plots and plans, and He knows well how to nullify them.

The verse continues saying:

"...but Allah will cancel anything (vain) that Satan throws in, then Allah does establish His signs, and Allah is All-Knowing, All-Wise."

Surah Al-Hajj – Verse 53

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

53. "So that He may make what the Satan casts a trial for those in whose hearts is disease and

those whose hearts are hard, and verily the unjust are in a deep opposition."

Satan's temptations are as a means for testing the hard-hearted and sick-hearted persons. The spiritual sickness and hard-heartedness are usually some suitable grounds for falling into the snare of seditions and temptations. These satanic plots of the opponents are always used for the examination of both the aware believers and the obstinate disbelievers.

That is why the Qur'an says:

"So that He may make what the Satan casts a trial for those in whose hearts is disease and those whose hearts are hard..."

Then the Qur'an implies that the cruel oppressors have abided in a serious hostility and opposition while they are far from reality and the Truth.

The verse continues saying:

"...and verily the unjust are in a deep opposition."

Surah Al-Hajj – Verse 54

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَي صِرَاطٍ مُّسْتَقِيمٍ

54. "And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it, and verily, Allah guides those who believe unto a straight path."

The true knowledge is that which gives man the ability of recognizing right from wrong (and it must not be some imitative and superficial matters learnt by heart).

So, the Qur'an in this holy verse implies that the purpose of this event is that those who are aware and knowledgeable can recognize right from wrong and be able to separate the Divine programs from the satanic temptations and, comparing them with each other, know that the religion of Allah is the truth and has come from the side of your Lord, and, consequently, they believe in it and make their hearts humble before it.

The verse says:

"And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it..."

Of course, when some dangerous thing come in the way of these believers who are truth seekers, Allah does not leave them alone, but He guides those who believe toward the straight way. In other words, because of their Faith, He guides them to Paradise which is that very straight path.

The verse says:

"...and verily, Allah guides those who believe unto a straight path."

Surah Al-Hajj – Verse 55

وَلاَ يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّي تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ

55. "And those who disbelieve will not cease to be in doubt concerning it (Qur'an) until the Hour (of Resurrection) overtakes them suddenly, or there comes to them the chastisement of a barren day."

Whoever accepted the line of disbelief and combating against the Truth, he will encounter any reality suspiciously and with doubt and hesitation.

So, following the discussion stated in the previous holy verses about the effort and endeavour of the opponents for wiping out the signs of Allah, here, this verse points to the continuation of the same kind of efforts which are from the side of some fanatic and stubborn persons.

This verse indicates that the disbelievers are always in doubt about the Qur'an and the monotheistic religion of the Prophet (S) until when the Day of Resurrection suddenly comes, or the punishment of the barren day comes upon them, the day when they cannot make amends their past.

The verse says:

"And those who disbelieve will not cease to be in doubt concerning it (Qur'an) until the Hour (of Resurrection) overtakes them suddenly, or there comes to them the chastisement of a barren day."

It is clear that the objective of mentioning: '***Those who disbelieve***', here, is not all of them utterly, because many of them awoke in the continuation of the way and joined to the holy Prophet (S) and the firm rows of his followers. The purpose of it is their chiefs and those obstinate and extraordinary fanatic persons who hostilely never believed.

However, it has been cited in the commentary of Majma'-ul-Bayan and also in the commentary of Jawami'-uj-Jami' that the purpose of 'a barren day' is the Day of Hereafter, and the reason why that Day has been counted as 'barren' is that no night will come after it.

The ‘barren day’, of course, has also been rendered into the ‘day of the Battle of Badr’.

Surah Al-Hajj – Verses 56 - 57

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

56. “On that Day the Sovereignty will be Allah’s; He will judge between them; and those who believe and do righteous deeds will be in gardens of bliss.”
57. “And those who disbelieve and reject Our signs, these, for them, shall be a disgraceful chastisement.”

The criterion of Allah’s Judgment on the Day of Hereafter will be the belief and the disbelief of human beings. There, the retribution of those who arrogantly have not accepted the Truth will be a humiliating punishment.

Here, the holy Qur’an points to the absolute Sovereignty of Allah on the Resurrection Day, where it says:

“On that Day the Sovereignty will be Allah’s;...”

This, of course, does not allocate to the Resurrection Day, but today and always the absolute Sovereignty belongs to Allah, yet, since there are some other kinds of owners and rulers in this world, too, (though the realm of their authority is very limited and weak with an apparent and formal aspect), there may arise this thought that there are some rulers and owners other than Allah; but on the Day of Hereafter, where all these matters are absent, this fact will be made manifest more than any other times, and all will understand that the Ruler and the Owner is Only the One, Allah.

In other words, here there are two kinds of sovereignty and ownership: the first is the true sovereignty which is the sovereignty of the Creator over the creatures, and the second is the nominal and conventional sovereignty, which is current among people.

These two both exist in this world while in the Hereafter all the nominal and conventional sovereignties will be dismissed and there will remain only the true sovereignty of the Creator of the worlds.[2]

However, since the true owner is Allah, He will be the true Ruler, too.

Therefore, He will govern over and judge between all human beings whether they are believers or disbelievers, the consequence of which is the same thing that the Qur’an has stated at the end of this very verse, where it says:

"...He will judge between them; and those who believe and do righteous deeds will be in gardens of bliss."

They will abide in some blessed gardens where all merits are found, and whatever goodness and blessing they desire they will find available therein.

Then, in the next verse, it says:

"And those who disbelieve and reject Our signs, these, for them, shall be a disgraceful chastisement."

What an expressive and lively meaning it is! There will be disgraceful chastisement then for them as a result of those obstinacies, conceits and arrogances they wrongfully had against the servants of Allah.

These qualities cause them to fall to the lowest degree of degradation and humiliation; and we know that when, in different verses, the Qur'an qualifies the Divine punishment as to be: 'painful', 'great', and 'disgraceful', each of them is appropriate with the kind of the sin that such people have committed.

It is interesting that, when speaking of the believers, the Qur'an points to two things: the Faith and the righteous deed, and, on the contrary, when speaking of disbelievers, it points to two other things: 'disbelief ' and 'their rejection of the Divine verses, each of which, in fact, is a combination of their internal belief and their external practical effects, since the man's deeds often originate from a mental and ideological source.

1. Surah Az-Zukhruf, No. 43, verse 36
2. Al-Mizan, vol. 14, p. 433

Section 8: Reward For Those Who Migrate in Allah's Cause

Surah Al-Hajj – Verses 58 - 59

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقاً حَسَناً وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

لَيُدْخِلَنَّهُم مُّدْخَلاً يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

58. “And those who migrate in the cause of Allah and are then slain or die, certainly will Allah provide them with a goodly sustenance, and verily Allah is the best of providers.”
59. “Certainly He will admit them into a place of entrance which they shall be well pleased with; and verily Allah is All-Knowing, Most Forbearing.”

An immigration, which is done for a certain goal and a good purpose, is a value.

The death of the emigrant persons is a kind of martyrdom. Death or martyrdom is not a matter of significance, what is important is that the one is on the path of Allah.

In the former holy verses, the Qur’an spoke about some emigrants whom were sent out from their home and houses because of the name of Allah and that they supported the Divine religion. Now, in this verse, they are considered as an excellent group.

The verse says:

“And those who migrate in the cause of Allah and are then slain or die, certainly will Allah provide them with a goodly sustenance, and verily Allah is the best of providers.”

Some commentators have said that the Qur’anic phrase /rizqan hasana/ here refers to some blessings that attract the person when he sees them so that he cannot look at anything other than them, and it is only Allah who can give a man such a sustenance.

Some of the Islamic scholars have mentioned an occasion of revelation for this verse, the shortened of it is as follows:

At the advent of Islam when the Muslim emigrants came into Medina, some of them died with a natural death, while some others suffered martyrdom. At this time a group of the Muslim believers considered the virtue of martyrdom utterly for the martyrs; the above-mentioned holy verse was sent down and introduced both of them as the bearers of the best blessings of Allah.

That is why some of the commentators of the Qur’an, taking this meaning, have concluded that giving the life in the path of Allah is important, whether it is by the way of martyrdom or by the way of natural death. Then, whoever passes away for the cause of Allah and in the way of Allah will receive the reward appropriate for martyrs.

It has been said:

“Verily those who are slain in the way of Allah and those who die in the way of Allah (*both*) *are martyrs.”*[1]

An example of this Divine ‘goodly sustenance’ has been mentioned in the next verse, where it says:

“Certainly He will admit them into a place of entrance which they shall be well pleased with;...”

In this present world, they were banished and sent out, with difficulty, from their home, then, in the next world, Allah will admit them into a place by which they will be pleased from any points of view, and thus their donation will be recompensed with the best form.

At the end of the verse, the Qur'an implies that Allah is All-Knowing and is aware of the deeds of His servants, and, in the meanwhile, He is the Most Forbearing and does not hasten in punishing and giving the retribution of the sinners so that the believers can be trained and experimented in this field of examination.

The verse says:

"...and verily Allah is All-Knowing, Most Forbearing."

By the way, there is cited a narration in Tafsir-i-Burhan implying that Imam Sadiq (as) said this verse was revealed for the rank of Hadrat Ali (as). This does not contrast the general concept of the verse, and Hadrat Ali (as) is the most perfect example of it.

Surah Al-Hajj – Verse 60

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

60. "That (is so); and whoever retaliates with the like of that with which he has been wronged, and again he has been aggressed, most certainly Allah will aid him; verily Allah is Pardoning, Forgiving."

The Occasion of Revelation

Some Islamic traditions indicate that once some of the pagans of Mecca faced with Muslims on a day when there remained only two nights from the month of Muharram.

The pagans told each other that the followers of Muhammad (S) would not fight in the month of Muharram, because they believed fighting was unlawful for them in that month, and that was why the pagans started their invasion.

The Muslims persistently asked them not to start fighting in that month, Muharram, but they did not accept it. Then they could not help it but taking action to defend them, and they fought bravely when Allah helped them to win the battle. (Then the above-mentioned verse was revealed).[2]

Defence is the natural right of every person, and Allah is the helper of the oppressed.

In the former verses, the words were about the immigrants in the way of Allah and the great rewards that they had been promised to be given by Allah on the Day of Hereafter.

In order not to be supposed that the Divine promise is particular only to the Hereafter, concerning their victory under the light of the Divine Grace in this life, it says:

"That (is so); and whoever retaliates with the like of that with which he has been wronged, and again he has been aggressed, most certainly Allah will aid him;..."

This means that defence and standing against injustice and cruelty is a natural right and everybody is allowed to act; yet the word /mil/ (the like of), used in this verse, is an emphasis on the fact that, in this course, he should not transgress the limits.

The Qur'anic phrase: /umma buqiya 'alayhi/

(***and again he has been aggressed***)

refers to this point that if a person has to defend himself under the pressure of injustice, Allah has promised him to help him. Thus, the one who keeps silent from the beginning and accepts to be unjustly treated and takes no action alongside his defence, Allah has not promised to help such a one.

Allah's promise is particular to those who do their best by using their power to defend themselves against the oppressors and tyrants and that they are still under unjust treatment of the enemy.

And since due retaliation and punishment must always be accompanied with forgiveness and mercy, so that those who have become regretful from their own wrong action and have submitted the truth can come under its cover, at the end of the verse, the Qur'an says:

"...verily Allah is Pardoning, Forgiving."

This status is just like the state of the verses of retaliation which, from one side, let the avenger of blood to retaliate and, on the other side, the noble Qur'an suggests the command of forgiveness beside it as a virtue, (in the case of those who are eligible to be forgiven).

However, aiding the oppressed is not always accompanied by the annihilation of the oppressor. Allah helps the oppressed, but because of some reasons the oppressor may be forgiven by Him, too.

There is a narration cited in Burhan, the Commentary, from Imam Sadiq (as) who has said that the purpose of the sentence:

"...most certainly Allah will aid him;..."

is Hadrat Mahdi (as), the still-living one from Muhammad's progeny, who, by the aid of Allah, will take vengeance of the blood of his ancestor, Imam Husayn (as), and the rest of the oppressed of the world.[3]

Surah Al-Hajj – Verses 61 - 62

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

61. "That is because Allah merges the night into the day and He merges the day into the night and that Allah is All-Hearing, All-seeing."
62. "That is because Allah, He is the Truth, and that what they call upon besides Him, it is falsehood; and because Allah, He is the High, the Great."

The Power and Knowledge of Allah in relation to changing day and night is a sign for His ability in helping the servants. The change of the day and the night is not casual; and the administration of the whole world has a wise and knowing administrator.

In view of the fact that the promise of aid and help is encouraging and effective when it is from the side of an almighty and powerful person, then, a part of the infinite Power of Allah in the universe is mentioned through the first verse in the above.

It says:

"That is because Allah merges the night into the day and He merges the day into the night..."

(He constantly decreases from one and, according to a certain system, He adds to another. This system is a fix and perfectly accurate one which has been running for thousands or millions of years.)

The Arabic term /yulij/ here is derived from /'ilaj/ and originally from /waluj/ which means 'admission'. As we said, this alteration refers to the gradual and perfectly regular and accurate changes of the day and the night during different seasons of the year in which one of them decreases and the other increases.

It is also probable that this refers to the sunrise and sunset that, because of the special circumstances of the atmosphere (the air surrounding the earth) this change does not occur suddenly.

From very early morning i.e. the onset of dawn, the rays of the sun shine the higher levels of the air and slowly transfer to the lower levels of the air. As if the day gradually enters into the night, and the forces of light prevail over the army of darkness.

On the contrary, at the time of sunset, at first the light begins to be vanished from the lower levels of the atmosphere and it becomes rather dim and gradually it will be dismissed from the higher and higher levels until when there will be no ray of the sun, and the army of darkness occupy everywhere.

If it were not such, the rising of the sun and sunset would happen in a fleeting moment, and the sudden transition of the night to the day, and the day to the night, would be spiritually and physically harmful for human beings, and this sudden and rapid change would also bring forth many difficulties in the social system.

There is no problem that the abovementioned holy verse refers to both of the interpretations.

At the end of the verse, the Qur'an says:

"...and that Allah is All-Hearing, All-seeing."

This means that Allah hears the request of the believers for help, and He is always aware of their circumstances and, at the necessary time, His grace will hasten to help them, and in the same way, He is always aware of the deeds and intentions of the enemies of the Truth.

The next verse, in fact, is an evidence for what was said before.

It says:

"That is because Allah, He is the Truth, and that what they call upon besides Him, it is falsehood; and because Allah, He is the High, the Great."

You see that the army of the Truth becomes victorious.

The falsehood retreats, the grace of Allah hastens to help the believers and leaves the disbelievers alone; all these are for the sake that the latter ones are wrong and the former ones are right; those are against the system of the world of existence and their end is destruction and annihilation, while these are in agreement with the laws of the world of existence.

In principle, Allah is the Truth and other than Him is futile; and all those human beings and other beings that contact with Allah are somehow right, and as much as they are aloof from Him they are wrong.

The Arabic word /'aliyy/ is derived from /'uluww/ which means 'high ranked'. It is also applied for someone who is capable and almighty, and no one can resist before his will.

The word 'great' refers to the grandeur of the Knowledge and Power of Allah (s.w.t.), and He Who is qualified with these attributes can help His friends very well, and defeat the enemies violently. Thus, His friends must be encouraged with His promises.

Surah Al-Hajj – Verses 63 – 64

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

63. "Have you not seen that Allah has sent down water from the heaven then the earth becomes green? Verily Allah is All-Subtle, All-Aware."
64. "To Him belongs whatever is in the heavens and whatever is in the earth, and verily Allah, certainly He is the Self-Sufficient, the Praised."

The study over the world of existence can be an effective background for the faith in Allah.

The words in the former verses were about the infinite Power of Allah (s.w.t.) and His legitimacy. The verses under discussion state some different signs of this vast Power and the absolute rightfulness.

At first, it says:

"Have you not seen that Allah has sent down water from the heaven then the earth becomes green?..."

The land which lacked any sign of life and had a frowning, dark, and ugly face, became alive again by the descent of the life-giving drops of rain and the signs of life appeared in it, and the smile of living was seen in its face.

Yes, the Lord, Who creates such life and living so simply, is All-Subtle, All-Aware. So, the verse says:

"...Verily Allah is All-Subtle, All-Aware."

The Arabic term /latif/ is derived from the word /lutf/ which means a very gentle and narrow thing; and it is because of this very gentleness that the special favours of Allah are sometimes called in Arabic /lutf/.

The Qur'anic word /xabir/ means: 'he who is aware of the accurate things'.

This attribute of Allah, Who is All-Subtle, requires that He cherishes the worthless small seeds of the plants buried in the depth of the soil, and, in spite of the law of gravity, brings them out from inside of the dark land with the utmost beauty and delicacy, and puts them in the expose of sunlight and the blows of breeze, and finally they are turned into some fruitful plants or tall trees.

If He did not send the drops of rain and they did not make the land around the seed soft, mild and wet, those plants could never grow. But, by this rain, He caused the dry and rough land to become soft and prepared for the growth of the beautiful plants.

In the meanwhile, He is aware of the whole necessities of this weak seed from the beginning of its movement under the dust until when it comes out and grows up and becomes, for example, as a tall tree.

Allah, requiring to His grace, sends down the rain, and requiring His awareness, He measures it so that if its amount goes beyond the limit it will flows as a flood and causes some ruins, and if its amount is less than the normal limit there will come draught and famine. This is the meaning of /latif/ (All-Subtle) and /xabir/ (All-Aware).

There has been narrated a tradition from Imam Ali-ibn-Musar-Rida (as) which has been considered as a scientific miracle.

He said:

"When we say Allah is All-Subtle, it is for the sake that He has created some subtle creatures, and it is for the sake that He is aware of the things which are tender, smooth and concealed.

Do you not see the signs of His creation in the tender and rough plants, or in the creatures, small animals, little insects, and some things which are smaller than them? There are some living things that can never be seen by the eyes, and they are so little that their males and females, or their state being fresh or old can not be recognized.

When we observe such things and we contemplate about what are found in the oceans, inside the trees, deserts and farms, and that there are some living creatures which our eyes can not see, nor can we touch them by our hands, we understand that their Creator is All-Subtle."[4]

The abovementioned authentic tradition, which concerns the microbes and some atomic animals and has been stated some centuries before the birth of Pastor, the famous scientist, makes the interpretation of /latif/ (All-Subtle) clear.

Upon the commentary of this word, there is also another probability that says the purpose of /latif/ is that the Pure Essence of Allah is such that it can never be felt by the feeling of anyone. Thus, He is /latif/ (All-Subtle) because no one is aware of His Essence. He is All-Aware since He is Omniscient and is informed of everything.

In the next verse, the other sign that the Qur'an introduces for Infinite Power and rightfulness of the Pure Essence of Allah is that it says:

"To Him belongs whatever is in the heavens and whatever is in the earth, and verily Allah, certainly He is the Self-Sufficient, the Praised."

He is the creator of all, and He is the owner of all, too; that is also why He is Almighty over every thing.

It is for this reason that He is the Only Self-Sufficient in the whole world of existence, and He is worthy of any kind of Praise and Glorification.

The connection of these two attributes, 'the Self-Sufficient' and 'the Praised', with together is a very

accurate connection. Its explanation is that, firstly: there are many persons who are self-sufficient but they are some niggardly exploiters who have been encompassed with negligence and pride.

For this reason this attribution of Allah may sometimes recall those qualities, while His being Self-Sufficient is mingled with His Grace, clemency, and graciousness toward the servants, which make Him deserving of Praise and Glorification.

Secondly, other self-sufficient ones have this quality in apparent, and if they have any clemency and graciousness, in fact, they are not theirs, because it is Allah Who has given them these whole blessings and potentialities. The One Who is Self-Sufficient and is eligible for any Praise and Glorification is His Pure Essence.

Thirdly: when the ordinary self-sufficient persons happens to do something, at last they gain some benefits from their action, while the only One Who bestows things on His servants abundantly and gains no benefit is His Pure Essence, and for the same reason He is the most eligible of all to be praised and glorified.

1. The commentary by Qartabi, vol. 7, p. 4480
2. Majma'-ul-Bayan, Durr-ul-Manthur, following the verse
3. Tafsir-i-Burhan, vol. 3, p. 103; and Safi, vol. 3, p. 388; and Tafsir-i-Ali-ibn-'Ibrahim, following the verse.
4. Usul-i-Kafi, vol. 1, p. 93

Section 9: Allah's Will Alone is Done

Surah Al-Hajj – Verses 65 - 66

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَي الاَرْضِ إِلاَّ بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الإِنسَانَ لَكَفُورٌ

65. "Have you not seen that Allah has made subservient to you whatever is in the earth and the ships running in the sea by His command, and He withholds the heaven from falling on the earth, save with His permission? Verily, Allah is, for mankind, Full of Pity, Merciful."
66. "And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Verily man is ungrateful."

The study of divine creation produces both faith and love in the believers.

The subservience of the world of existence is in authority of Allah

(*“...Allah has made subservient to you...”*).

In this holy verse again the Qur’an has pointed to another example of this infinite Power concerning the subservience of the beings for humankind.

It says:

“Have you not seen that Allah has made subservient to you whatever is in the earth...”

He has let all the merits and potentialities of the world at your disposal in order that you utilize them in what manner you wish. Then the verse continues implying that He also made the ships subservient to you while they run in the seas, going forth on the water towards different destinations by the command of Allah.

The verse says:

“...and the ships running in the sea by His command...”

Besides that, He withholds the heavens in their positions not to fall on the earth save with His command.

From one side, He has caused that each of the celestial bodies rotates in its orb, and has adjusted the repelling force resulted from the ‘centrifugal force’ just equal to the gravity force therein, so that each of them moves in its orbit without that there happens any change in their proper distances or there occurs any crash between those globes.

On the other side, He has created the atmosphere of the each in such a way that it does not let the wandering aerolites hit the earth and cause some troubles and destructions for its habitants.

The verse continues saying:

“...and He withholds the heaven from falling on the earth, save with His permission?...”

Yes, it is His Grace, Mercy and Kindness towards the servants that have caused such a safe and secure cradle to be prepared for the humankind to live on it easily, calmly and comfortably without any danger. He has created the earth in a manner that neither any aerolite falls on it nor does any other globe crash it.

Therefore, at the end of the verse, it says:

“...Verily, Allah is, for mankind, Full of Pity, Merciful.”

Finally, in the next verse, the Qur'an, after speaking about the Power of Allah, refers to the most important matter of the world of existence, i.e., the subject of life, where it implies that you were a lifeless dust when He covered you with the clothes of life, then after passing the course of life He causes you to die and He retunes you to the same dust from which you came into being.

It says:

"And He it is Who gave you life, then He will cause you to die..."

And again, in the Resurrection, He will give you a new life and you will come out from the dead soil and will attend the court of Reckoning and retribution.

The holy verse continues saying:

***"...and then will give you life** (**again**)....."*

Yet, this man is ungrateful in spite of these plenty of blessings that Allah has given him, both for his soul and his body, in the earth and the heaven, and he rejects His Pure Essence while he manifestly sees all these clear signs.

The verse concludes:

"...Verily man is ungrateful."

Some Points

The First Point: In these recent verses, there have been regularly mentioned fourteen parts of Allah's Attributes, (at the end of each verse two attributes), as follows:

"All-Knowing, Most Forbearing", "Pardoning, Forgiving", "All-Hearing, All-Seeing", "The High, The Great", "All-Subtle, All-Aware", "The Self-Sufficient, the Praised", "Full of Pity, Merciful".

Every part of these divine attributes agrees with and is complementary of each other in every couple. For example, Allah's forgiveness is complementary of His Pardoning, All-Hearing is complementary of All-Seeing, His being High agrees with His Greatness, His being All-Subtle adapts with His being All-Aware, His being the Self-Sufficient with His being Praised and, finally, His being Full of Pity with His being Merciful.

All of these attributes are in agreement and, in the meanwhile, they are just appropriate with the same subject which is stated in the concerning holy verse. Since we have explained them following each verse, their repetition is not necessary here.

The Second Point: The verses under discussion were both as an evidence for the Power of Allah and an emphasis on the promises of Divine help upon the believers and as a sign for the rightfulness of His

Pure Essence, which have been referred to in the former verses.

They are also counted as a reasoning for Monotheism and as a reasoning for Resurrection, because the phenomena of the dead lands being quickened by having green plants and by means of rain, and also the life and the death of the first human being are some witnesses for the fact that He is capable to restore man again to life and this meaning has been taken in many verses of the noble Qur'an as a reasoning to the existence of Resurrection, too.

However, regarding that the Qur'anic word /kafur/, in Arabic, grammatically is a form of the word with the exaggeration meaning, the Qur'anic sentence:

"…Verily man is ungrateful"

points to the obstinate persons who, even with observing these signs of the grandeur of Allah, they pave the way of denyance. Or it points to the ungratefulness of such persons, those whose selves are surrounded by His blessings and yet neither do they try to thank Him nor recognize Him.

The Third Point: The subservience of the beings of the earth and the heaven:

As it has been pointed out, making these things subservient for man is from this viewpoint that Allah has assigned them as the servants of man so that they are along the way of the benefit of him.

Among all the benefits of the earth, the movement of the ships on the seas and oceans is particularly mentioned here, it is for the reason that these ships have been the most important means of communication and transportation for passengers and goods from one place to another place, so that no other vehicle could have succeeded to occupy the place of ships in this regard.

Admittedly if one day all ships stop moving on the seas and oceans, the life of men will be entirely disturbed, because the roads on land have not the potentiality of transportation of so much oil, as well as other loads, from one point to another.

Thus, the importance of ships, this divine blessing, becomes more manifest when we see more than ten thousand lorries cannot carry the oil that even one huge ship can sometimes carry; and transition of oil by the pipelines is also possible for only some limited places of the world.

Surah Al-Hajj – Verse 67

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكاً هُمْ نَاسِكُوهُ فَلاَ يُنَازِعُنَّكَ فِي الاَمْرِ وَادْعُ إِلَي رَبِّكَ إِنَّكَ لَعَلَي هُدًي مُسْتَقِيمٍ

67. "To every nation have We appointed rites which they are to perform, therefore they should not dispute with you about the matter, and you do invite (the people) unto your Lord; verily, you are

upon a straight guidance.”

Allah does not leave any nation without any school of thought. A religion must be introduced from the side of Allah, and people should go on the path of Allah.

The prophets’ duty is to guide their nations, and they must resist in this way.

Through former discussions, we stated some points about polytheists. The polytheists, in particular, and the opponents of Islam, in general, had some disputations with the Prophet of Islam (S) about the problems and the ordinances in the religions of old, and they considered them as a weak point for the religion of Islam, while those changes not only were not weaknesses, but also were counted as one of the programs of the development of religions.

So, the verse implies that there has been appointed a worship for every nation by which they would worship Him.

The verse says:

“To every nation have We appointed rites which they are to perform…”

The Arabic word /manasik/ is the plural form of /mansak/ in the sense of ‘worship’ absolutely. Here, it may envelop all religious and Divine programs. Therefore, the verse expresses this fact that each of the former nations had a separate program particular to them.

From the viewpoint of time, place and other respects in those circumstances, it had been the most complete program for them, but certainly with the change of conditions it was necessary that some new ordinances would substitute them.

That is why, following that statement, it adds:

“…therefore they should not dispute with you about the matter, and you do invite (***the people***) ***unto your Lord; verily, you are upon a straight guidance.”***

The Qur’anic word /hudan/ (guidance) which is qualified by /mustaqim/ (straight) is either for emphasis, or it may point to the fact that a ‘guidance’ toward a ‘destination’ may be performed in different ways. These ways can be: near, far, straight, and crooked; while the Divine guidance is toward the nearest and the straightest way.

Surah Al-Hajj – Verses 68 - 69

وإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيامَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

68. "And if they dispute with you, say: 'Allah knows best what you do'."
69. "Allah will judge between you on the Day of Judgment concerning that in which you used to differ."

The Divine prophets, with having those plenty miracles and logic, were still confronted with some obstinate persons. Then, this verse indicates that if they continue conflicting and disputing with the Prophet (S) and his words do not affect their hearts, he is to answer them that Allah knows best about the deeds they do.

The verse says:

"And if they dispute with you, say: 'Allah knows best what you do'."

Some of the commentators have said that it means that if they dispute with him (S) about sacrifice and cancellation of their religion, he should tell them that Allah knows best their rejection and He will give them their chastisement.

Then in the next verse, the Qur'an announces that Allah will judge between them about what they used to differ, and in Hereafter, where everything returns to unity and oneness and the differences will be removed, He will make the facts manifest for all of us. Thus, the Faith in the Hereafter is the best thing for bringing the disputations and differences under subjugation.

The verse says:

"Allah will judge between you on the Day of Judgment concerning that in which you used to differ."

Surah Al-Hajj – Verse 70

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَآءِ وَالأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَي اللَّهِ يَسِيرٌ

70. "Do you not know that Allah knows what is in the heaven and the earth? Verily this is (recorded) in a Book; verily this is easy for Allah."

Allah's Knowledge is the same with respect to all the world of existence; and since the judgment in Hereafter upon the deeds of the human beings and their discords needs a vast knowledge unto all of them, in this verse the Qur'an, hinting to the infinite knowledge of Allah, says:

"Do you not know that Allah knows what is in the heaven and the earth?..."

Yes, everything is recorded in a Book. This is the book of the infinite knowledge of Allah. It is the book of the world of existence and the world of 'cause and effect', a world wherein nothing will be lost or perished, but the things always change in forms, even the waves of the weak sound which a mortal did produce thousands of years ago have not been annihilated or extinguished completely and they exist in the atmosphere.

This is a very minute and consistent book in which everything has been recorded.

In other words, all these things are found in the 'Protected Tablet', the tablet of the knowledge of Allah, and all these beings with all their characteristics and details are present with Him.

That is why, in the last sentence of this verse, the Qur'an announces that this is easy for Allah (s.w.t.), because all beings entirely and with all their qualities attend before Him.

The verse says:

"...Verily this is (recorded) in a Book; verily this is easy for Allah."

Some Traditions Concerning Knowledge

1. The Messenger of Allah (S) said:

"Having knowledge to Allah is the best of deeds; for knowing Him will benefit you whether the deed is scanty or abundant; and verily ignorance will not benefit you whether the deed is scanty or abundant."

2. Amir-ul-Mu'mineen Ali-ibn-Abitalib (as) said:

"The finite of knowledge (to Allah) is being in awe of Allah, the Pure."[1]

Surah Al-Hajj – Verse 71

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَاناً وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

71. "And they worship, besides Allah, things for which He has sent no authority, and of which they have no knowledge, and for the unjust there shall be no helper."

The viewpoint of the pagans was that Allah had given the ability of contrivance and decision to some things and the idols while He is above all. They imagined that the world was under the control of gods and considered Allah as the Lord of lords. This verse implies that Allah has given no authority to any of their gods and the world of existence is under the control of Allah, the One.

Appropriate to the content of the previous verses which were about Monotheism and polytheism, in this

holy verse the words are again upon the polytheists and their wrong manner.

And, in view of the fact that one of the most manifest reasons of the invalidity of polytheism and idolatry is that there is no rational and traditional evidence to indicate to permissibility of this action; the abovementioned verse says:

"And they worship, besides Allah, things for which He has sent no authority..."

In fact, this verse is the nullification of the belief of idolaters who believed Allah had allowed them idolatry and those idols were some intercessors to Him.

Then the Qur'an adds:

"...and of which they have no knowledge..."

This means that neither by means of Allah's commandment nor by means of intellect they have absolutely any proof and evidence for their action.

It is evident that he who has no clear reason for his belief and deeds is unjust. He has been unjust both to himself and others, and when he inflicts in Divine punishment none can defend him.

Thus, at the end of the verse, it says:

"...and for the unjust there shall be no helper."

Some of the commentators have said that the Qur'anic word /nasir/, mentioned here, means: 'reason and evidence', because the real helper is the same.[2]

There is another probability that says the objective of the word /nasir/ is a guide, and this is a complement for the previous discussion, that is, they have neither an evidence from Allah, nor a rational proof that they themselves have obtained it, nor a leader, a guide, and a teacher who can help them in this way, because they are unjust and do not submit the truth.

These three commentaries do not contrast each other, though the first commentary seems better.

A Few Traditions Concerning Polytheism

1- The Holy Prophet (S) told Ma'ath:

"Whoever dies while he has never associated anything with Allah, will enter Paradise."[3]

2- Jabir, May Allah be pleased with him, said:

"Once a man came to the Messenger of Allah (S) and said:

‘O’ Messenger of Allah! What are the deeds which cause (a man) to enter Paradise or Hell?’

He (S) said:

*‘Whoever from among my Ummah dies and has not associated anything with Allah, will enter Paradise, and whoever dies while he has been associating things with Allah will enter Hell’.”*4

3- Amir-ul-Mu’mineen Ali (as) said:

“Once a man said to the Holy Prophet:

‘O’ Messenger of Allah! Bequeath me!’

He (S) said:

*‘I bequeath you that you never associate anything with Allah even if you are to be torn to pieces and to be burnt in fire; and that you should not repulse your parents (from yourself) either…’.”*5

4- The holy Prophet (S) said:

*“There are two bad qualities above which there is no other bad quality: associating something with Allah, and to cause damage against the servants of Allah.”*6

5- Amir-ul-Mu’mineen Ali (as) said:

*“…you should know that even the smallest hypocrisy is like believing in more than one God, and keeping company of people who follow their low desires is the key to obliviousness from religion, and is the seat of Satan.’…”*7

6- The Messenger of Allah (S) said:

*“The one who has associated a partner with Allah will be told to get his reward from whom he has acted for.”*8

Surah Al-Hajj – Verse 72

وإِذَا تُتْلَي عَلَيْهِمْ ءَايَاتُنَا بَيِّـنَات تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَاتِنَا قُلْ
أَفَأُنَبِّـئُكُمْ بِشَرٍّ مِن ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ

72. “And when Our clear signs are recited unto them, you recognize repugnance in the faces of those who disbelieve; (so that) well-nigh they rush upon those who recite to them Our Signs. Say: ‘Shall I inform you of what is worse than this? The Fire, Allah has promised it to those who disbelieve; and an evil destination it is!”

In conflicts between paganism and Faith, pagans usually concentrate their harsh invasions upon the spiritual and cultural centers and personalities.

They sometimes take the temples and centers of worship as their target, which was referred to in verse 40 of the current Surah where it says:

“...certainly there would have been pulled down cloisters and churches...”;

and sometimes they attack the preachers of the religion or their audience.

Through this holy verse, in a short sentence, the intensity, obstinacy and bigotry of the idolaters against the verses of Allah have been referred to.

It says:

“And when Our clear signs are recited unto them, you recognize repugnance in the faces of those who disbelieve;...”

In fact, when hearing these clear verses, the understanding of which is easy for any intellectual, there appears a contrast between the lively logic of the holy Qur’an and the ignorant bigotries of the disbelievers, and since they are not ready to accept the truth, involuntarily its signs are recognized in their faces in the form of rejection and repugnance.

Their manner is so that, not only the effect of inconvenience and repugnance is seen in their features, but also, as the result of their immense bigotry and obstinacy, they are about to stand and attack those who recite the Divine verses to them.

The verse says:

“...(so that) well-nigh they rush upon those who recite to them Our Signs....”

The Arabic word /yastun/ is derived from /satwat/ which means ‘to lift one’s hand to rush against the opposite party’. As Raqib cites in Mufradat, it originally means: ‘the raise of a horse on its feet; and lifting its hands’, and then, it has been used with the above meaning.

If a person habitually thinks logically, when he hears a wrong statement he will neither frown, nor does he answer it with tied fist; on the contrary, he may honestly reject it with logical statement. These wrong reactions of the disbelievers are themselves as clear evidences that they follow no reason and logic and only ignorance and bigotry dominate them, their entity.

It is not worthy that the Qur’anic phrase: /yakaduna yastuna/ is formed by two simple verbs in future tense which in Arabic work as the constancy of the action, and here they denote the existence of the status of rushing in them, and sometimes the circumstances required that they would practically make it appear, and when the circumstances did not allow, often the feeling of readiness for attack appeared in

them and they displayed signs of uneasiness why they could not rush and beat.

As for these illogical persons, the Qur'an commands the holy Prophet (S) to do as follows:

"...Say: 'Shall I inform you of what is worse than this? The Fire..."

This means that if you think that these clear verses are some evils, since they do not agree with your wrong and deviated thoughts, I may introduce worse than them which is the Divine painful punishment that will finally encompass you for this obstinacy and enmity of yours. It is the same blazing Fire that Allah has promised to the disbelievers.

The holy verse continues saying:

"...Allah has promised it to those who disbelieve;..."

And the blazing Fire of Hell is the worst abode! The verse concludes:

"...and an evil destination it is!"

In fact, there is no response save the Hell Fire for these rude fiery persons inside whom the flames of bigotry and obstinacy is always enlightened. As a fact, the Divine chastisement is always closely appropriate to the quality of the same sin and disobedience that people commit.

1. Qurar-ul-Hikam, No. 10926
2. Al-Mizan and Tafsir-i-Fakhr-i-Razi, following the verse
3. Kanz-ul-'Ummal, vol. 1, p. 65
4. Sahih-i-Muslim, vol. 1, p. 94
5. Bihar-ul-'Anwar, vol. 74, p. 134, Al-Mizan, vol. 3, p.176
6. Tuhaf-ul-'Ughul, p. 34
7. Nahjul-Balaqah, Sermon 86
8. 'Ihya'-i-'Ulum, vol. 4, p. 2723

Section 10: The Muslims, Chosen By Allah Himself

Surah Al-Hajj – Verses 73 – 74

يَآ أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَاباً وَلَوِ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

73. "O people! A parable is struck; so listen to it. Verily, those whom you call upon besides Allah can never create (even) a fly, though they should all gather for it; and should the fly snatch away anything from them, they could not take it back from it. Feeble are (both) the seeker and the sought!"
74. "They have not estimated Allah with the estimation that is due to Him. Verily Allah is Strong, Mighty."

We must always take the parables of the Qur'an under careful consideration.

The person who is helpless when he confronts a single fly is not eligible to be worshipped.

This verse illustrates an interesting and lively picture of the situation of the artificial idols and deities and explains their weakness and inability. It makes manifest the falsehood of the pagans' belief very clearly.

It addresses the common people and says:

"O people! A parable is struck; so listen to it. Verily, those whom you call upon besides Allah can never create (even) a fly, though they should all gather for it;..."

If all their idols, all the objects of their worship, and even all the scientists, the mindful ones, and inventors from among human beings gather with together and try to create a fly they will not be able to create it.

Thus, how can you consider them in a row with the Great Lord Who is the Creator of the heavens and the earth and thousands of thousand living creatures in the seas and on the lands, in forests, and in the depths of the ground; the Lord Who has assigned the life and living in different shapes and various kinds, each of which causes man to wonder and to admire them.

How far and different are those weak objects of worship and this Almighty Wise Creator!

Then the Qur'an adds that not only they are not able to create a fly, but also they are unable to stand against a fly, because as the verse says:

"...and should the fly snatch away anything from them, they could not take it back from it...."

A weak and feeble being that fails even in standing against a fly, how is it worthy that they consider it as a manager of their fate and remover of their difficulties?

Yes, both 'the seekers', and the worshippers, and those objects of worship, 'the sought' are feeble!

The verse says:

"...Feeble are (both) the seeker and the sought!"

Some Islamic narrations indicate that the idolaters of Quraysh used to plaster the idols that they had gathered and arranged around the Ka'bah, with musk, ambergris and saffron mixed with honey, and around them they used to loudly say some words similar to the term 'labbayk' (here am I) of the monotheists which indicated their polytheism and idolatry as well as the distortion of the saying of monotheists, and they used to imagine these worthless and low objects as the partners of Allah.

But flies came sitting on them, ate the honey, saffron, musk and ambergris thereover while the idolaters had not the power to take them back from the flies.

Taking this scenery as an example, the Qur'an reiterates the feebleness and inability of the idols and the weakness of the logic of the polytheists and implies that the idolaters can see carefully how their objects of worship are under the feet of flies and they are not able to show the least defence from themselves.

These are some worthless and incapable objects of worship that the polytheists demanded them to solve their various problems!

By the way, the objective of the Arabic words /talib/ (the seeker) and /matlub/ (the sought) is just the same thing which was said in the above: the former is the worshippers of the idols and the latter is the idols themselves both of which are weak and incapable.

Some commentators have also said that probably here the term /talib/ refers to 'fly' and /matlub/ refers to 'idols', (since the flies seek the idols in order to enjoy of the food stuff over them).

After stating the above lively parable, in the next verse the Qur'an concludes that they have not recognized Allah so that they must know Him.

The verse says:

"They have not estimated Allah with the estimation that is due to Him...."

They are so weak and feeble in knowledge of Allah and theology that they degraded Allah, the Exalted, to the level of their weak and worthless objects of worship, those that they counted as partners of Allah.

If they had the least amount of knowledge about Him they would certainly laugh at their own comparison.

At the end of the verse, the Qur'an states:

"...Verily Allah is Strong, Mighty."

Allah is not like the idols that are not able to create a small creature such as a fly, and they are not able even to defend themselves against a fly. Allah is powerful over everything, and none is able to resist

before Him.

A Point Concerning Theology

If we deal with the books written about physiology of the living creatures and study carefully the biological activities of a small insect, such as a fly, we will see that the structure of the mind of a fly, its system of nerves, and its digestion organs are more complicated than the structure of the most equipped aeroplanes, or they can not be comparable with each other at all.

In principle, the problem of life and the senses and the motion of the living creatures, as well as their growth and procreation, have remained as a secret before the scientists; and the details and delicacy used in the structure of these creatures are in turn some other secrets, the ones which have not been answered yet.

According to the statements of the scientists of natural science, the extraordinary small eyes of some of these insects are composed by about one hundred eyes. That is, the same eye that we can hardly see, and perhaps is as small as a needlepoint, is made up of several smaller eyes, the collection of which is called 'a compound eye'.

Supposing that man can produce a living cell from some lifeless substance, who can arrange hundreds of small eyes, each of which in turn has a delicate camera, layers, and systems, beside each other and join their branches and lines of communication to the brain of the insect and transfer the outward information to the brain of the insect by them so that the insect can react unto the events happen around it?

If all human beings gather and assist, can they create such an apparently small being which is in fact very complicated and mysterious?

Again, if supposedly a man can solve all these problems, can this be called as creation? Or it is a combination of the existing means and tools in this very world of creation. Are those persons who mount the ready-made parts of a car called as inventors, and can their action be called invention?

Surah Al-Hajj – Verses 75 - 76

اللَّهُ يَصْطَفِي مِنَ الْمَلاَئِكَةِ رُسُلاً وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَي اللَّهِ تُرْجَعُ الأمُورُ

75. "Allah chooses messengers from among the angels and from among the men. Verily Allah is All-Hearing, All-Seeing."

76. "He knows what is before them and what is behind them, and unto Allah are returned all affairs."

The Occasion of Revelation

As some of the commentators have said: when the Prophet of Islam (S) was appointed, a group of pagans, such as 'walid–ibn–Muqayrah', (who was counted as their minded one), with wonder and denial said:

"Was the Reminder sent down to him (*Muhammad, the poor and orphan one*) *from among us?"*

Then the first abovementioned verse was revealed and answered them that choosing the prophets and angels for His messengership is based on their eligibility and spirituality.[1]

The Arabic term /'istafa/ is derived from /safwah/ which means: pure and noble, and choosing the pure and clear ones shows that some of persons and angels have the eligibility and they are pure and noble.

Regarding the fact that in the previous verses the speech was about monotheism, polytheism, and the imaginary deities of polytheists, and regarding the fact that there were some people who chose the angels and some of the prophets for worshipping, the Qur'an, through verses under discussion, implies that the Divine messengers entirely are the obedient servants of Allah.

Yet, as the verse says:

"Allah chooses messengers from among the angels and from among the men…."

There are some messengers among the angels, like Gabriel, and there are some messengers from among human beings; like the great Divine messengers.

The application of the word /min/ (some) in this verse, indicates that the entire Divine angels were not the messengers toward humankind, but some of them were given this rank to. This meaning does not contrast the content of the verse which says:

"…Who made the angels messengers…",[2]

because the purpose in this verse is the statement of 'gender' not the statement of the generality of members.

Then, at the end of the verse, the Qur'an adds:

"…Verily Allah is All–Hearing, All–Seeing."

This means that it is not such that, like human being, Allah is unaware of His Messengers in their absence, on the contrary, He is always aware of their circumstances, He hears their words and sees

their deeds.

Then, in the next verse, the noble Qur'an points to the responsibility of the messengers in conveying their prophecy, from one side, and the Divine protections due to them, on the other side. The verse says:

"He knows what is before them and what is behind them..."

Allah is aware of both their future affairs and those of their past that they have put in behind.

Then, the verse continues:

"...and unto Allah are returned all affairs."

This fact has been stated in order that people know that the angels and Divine prophets are also some obedient servants who have responsibilities before Him, and they have nothing from their own selves except for what Allah has bestowed on them, and they should not be taken as gods and objects of worship besides Allah.

Therefore, the above sentence which says:

"He knows what is before them..."

in fact is an indication to the duty and responsibility of the Divine messengers and that their deeds will be controlled from the side of Allah. It is similar to what Surah Al-Jinn, No. 72, verses 27 and 28 say.

They announce:

"Except to him whom He chooses as a messenger, for surely He makes a guard to march before him and after him,"
"So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them..."

However, it became clear that the purpose of the Qur'anic phrase: /mabayna 'aydihim/ is the future events, and the purpose of /maxalfahum/ is the past events, and, in any case, the knowledge of Allah does not increase or decrease. He has been aware of all the creatures and their deeds, whether they are exterior and interior.

The noble Qur'an, in this regard, says:

"...the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (*all*) ***is in a clear book,"***3

Of course, the cognizance to this vast knowledge of Allah has an extraordinary educational effect in

man. It warns him that whoever he may be and whatever rank and position the one may gain He knows, and He is aware of the belief we have in our minds and the intentions we bear in our hearts and whatever kind of manner we are qualified by.

All of these are manifest in His infinite knowledge. It is certain that taking note to this fact is very effective in man's training. These are some instructions that make man prepared for reaching the goal of creation and the law of development.

Surah Al-Hajj – Verse 77

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

77. "O you who believe! Bow down and prostrate yourselves and worship your Lord, and do good; that you may be prosperous."

The ritual acts of 'bowing' and 'prostration' are among the examples of worship, yet in this holy verse these two acts are mentioned beside the Qur'anic word /wa'budu/ (worship) which indicates both the importance of prayer and these two elements of prayer.

By the way, divine salvation or prosperity is the last stage of perfection of which we must be hopeful when we have fulfilled our duties of worships and benefactions.

This holy verse, addressing the believers, states some general and inclusive instructions which protect their religion, worldly affairs, and succession in all circumstances, and by this beauty of conclusion Surah Al-Hajj ends.

At first, the verse points to four important instructions by saying:

"O you who believe! Bow down and prostrate yourselves and worship your Lord, and do good; that you may be prosperous."

Stating the bowing and prostration, two elements from among all elements of prayer, is for the sake of their extraordinary importance in this great worship. The instruction of absolute servitude, which has been stated after these two elements, encompasses every worship and devotion.

The application of the word /rabbakum/ (your Lord) is, in fact, an indication to His eligibility for being worshipped and the lack of eligibility of other than Him, because He is the only Owner, Master and Lord.

The instruction of 'doing good' envelops any good deed without any condition and reservation. It has been narrated from Ibn-Abbas who said its objective is 'union of kindred' and 'nobility of character'.[4]

Tafsir-ul-Burhan narrated from Hadrat Musabn-i-Ja'far, the seventh Imam, who said that the purpose of

the Qur'anic phrase /waf'al-ul-xayr/ (and do good) is the act of obedience from Imam Amir-ul-Mu'mineen Ali (as) next to the Prophet (S), and it is, indeed, the statement of a lively aspect from this general concept.

Surah Al-Hajj – Verse 78

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَآءَ عَلي النَّاسِ فَاَقِيمُوا الصَّلاَةَ وءَاتُواْ الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلاَكُمْ فَنِعْمَ الْمَوْلَي وَنِعْمَ النَّصِيرُ

78. "And strive hard in (the way of) Allah as you ought to strive for him. He has chosen you and has not laid upon you any hardship in religion; the faith of your father Abraham (is yours). He named you Muslims, both before and in this (Book), that the Messenger may be a witness over you and you may be witnesses over the people; therefore establish prayer and pay the poor-rate and hold fast to Allah! He is your Guardian, how excellent the Guardian and how excellent the Helper!"

We know that bearing witness needs awareness and justice, while the totality of people as a whole are neither just nor aware so that they can be witnesses over others.

Therefore, the purpose of Muslims being witness, mentioned in this holy verse, refers to some of the Muslims who not only are aware of the deeds and behaviour of people but also are both just and trust-worthy, and, as the Islamic traditions indicate, such persons can be the Prophet's Ahl-ul-Bayt, the Immaculate Imams, to whom our deeds and behaviour are exposed.

This verse issues a command in the field of Holy Struggle with the vast meaning of the word when it says:

"And strive hard in (the way of) Allah as you ought to strive for him...."

The majority of the Islamic commentators have not taken the concept of Holy Struggle here in the particular sense of fighting with gun against the enemy.

On the contrary, as it is understood from the lexicographical concept of the word itself, they have considered it with the meaning of any struggle and effort in the way of Allah and doing benefactions, combating against low desires (the greater warfare), and striving against the cruel unjust enemies (the lesser warfare).

The Late Tabarsi, in Majma'-ul-Bayan, narrates from the majority of the commentators that the purpose of the Qur'anic phrase /haqqa jihadihi/ (as you ought to strive for Him) is the sincere intention and accomplishing the acts for the cause of Allah.

There is no doubt that the Qur'anic phrase /haqqa jihadihi/ has a vast meaning which envelops all the concepts from the viewpoint of quality, quantity, place, time and the like.

But since the stage of sincerity is the most difficult stage in struggling against one's self, the Qur'an has emphasized on this stage. The penetration of evil thoughts and motivations into man's heart (mind) and deeds are so hidden, narrow, and concealed that none can relieve him from them save the selected servants of Allah.

In these five instructions, in fact, the Qur'an has begun from the simple stage up to the last and highest stages of servitude. The beginning words are about bowing and then, superior to it, about prostration, and next to it the statement is about any worship in general.

The fulfilment of good deeds, irrespective of worships and other than them, comes later, and in the last stage, the Qur'an refers to Holy Struggle and effort and endeavour, whether they are done individually or socially, interior or exterior and related to behaviour, speech, ethics, and intention.

This is a conclusive instruction which, no doubt, leads to salvation and prosperity as its consequence.

Some Traditions About Holy Struggle

1- Amir-ul-Mu'mineen Ali (as) said:

"Now then, surely Holy Struggle is one of the doors of Paradise which Allah has opened for His chief friends. It is the dress of piety and the protective armour of Allah and His trustworthy shield...."[5]

2- Imam Sadiq (as) said:

"Holy Struggle is the most superior things next to the canonical obligations."[6]

3- The same Imam (as) said:

"The alms (zakat) of the body is Holy Struggle and fasting."[7]

4- Again, he (as) said:

"The alms (zakat) of bravery is Holy Struggle in the way of Allah."[8]

5- Imam Sadiq (as) said:

"Holy Struggle accompanied with a just leader is obligatory."[9]

6- The Messenger of Allah (S) said:

"The peak of Islam is Holy Struggle in the way of Allah which is not gained save by the best of them (Muslims)."[10]

7– The Messenger of Allah (S) also said:

“Fighting in the way of Allah is more beloved with me than forty Hajj pilgrimages.”[11]

8– The holy Prophet (S) said:

“Verily Holy Struggle in the way of Allah is of the best deeds of the believers.”[12]

9– The Messenger of Allah (S) in his testament to Ali (as) said:

“O’ Ali! The best Holy Struggle (*for a striver*) *is that he spends the time while he does not try to be unjust to any one.”*[13]

10– The Messenger of Allah (S) again said:

“Verily a believer strives with his sword and his tongue.”[14]

In view of the fact that there may arise this thought that how it is that these heavy commandments, each of which is vaster and more conclusive than the other, have been laid upon us, the weak servants, there are some other statements in the continuation of the verse which indicate that these things are some evidences for the Grace of Allah unto the believers, and also they are the signs of the grandeur of the rank of their personality, the believers, with Him.

The verse continues saying:

“...He has chosen you...”

If you were not chosen by Allah you would not be given so many responsibilities.

Then, in the next sentence, the Qur’an says:

“...and has not laid upon you any hardship in religion;...”

That is, if you think properly these commandments are not some hard duties. On the contrary, they adapt to your pure nature and are consistent to it, and principally, since they are as some means for your perfection and every one of them has a philosophy and some clear benefits which finally reach you, they will not be bitter in your soul’s taste, and they are completely sweet and wholesome.

In the third stage of statement, it implies that this is the same religion of your father, Abraham.

The verse says:

“...the faith of your father Abraham (***is yours***)***....”***

The reason why Abraham has been called ‘father’ is either because the Arabs and Muslims of that day

were mostly from the seed of Ishmael (as), or it is for the sake that they all considered Abraham very great and they respected him as a spiritual father, though his pure religion had been polluted by kinds of superstitions.

Then the Qur'an gives another idea in this field when it says:

"...He named you Muslims, both before and in this (Book)..."

And a Muslim is the one who has this honour that he is submissive to the whole commandments of Allah.

The commentators are divided in defining the antecedent of the Arabic pronoun /huwa/. Some of them have said that it returns to Allah. In this case it means that Allah has called you by this honourable name both in the former books and in the Qur'an.

Some others believe that it returns to Abraham, because we recite in Surah Al-Baqarah, No. 2, verse 128 that, after finishing the structure of Ka'bah, Abraham asked Allah for some things, including this:

"Our Lord, make us submissive (Muslims) to You, and of our progeny an Ummah (a nation) submissive to You..."

But the first interpretation seems more correct, because it adapts the words next to it in the verse, where it says:

"...He named you Muslims, both before and in this (Book)...",

and this meaning does not fit Abraham but it concerns Allah.[15]

At last, the fifth and the last encouraging meaning about the Muslims has been stated here, when it introduces them as the example and paradigm of nations.

It says:

"...that the Messenger may be a witness over you and you may be witnesses over the people;..."

The Arabic word /šahid/, in the sense of witness, is derived from /šuhud/ with the meaning of 'cognizance accompanied with presence'.

This statement means that the Messenger (S) being witness over all Muslims refers to his cognizance about the deeds of his Ummah. This commentary quietly adapts to the Islamic narrations concerning the 'exposition of deeds', and some verses of the Qur'an which refer to it.

According to these narrations the deeds of all the members of Ummah are exposed to the Prophet (S) during every week, and his pure soul will be informed of all these things. Therefore, he is the witness

over this Ummah.

And this Ummah being witness, according to some Islamic narrations, means the Immaculate ones of this Ummah, the Imams, who are also the witnesses over the deeds of people.

A tradition narrated from Ali-ibn-Mus-ar-Rida (as) indicates that he said:

"We are Allah's authorities among His servants and we are the witnesses of Allah and His signs among people."[16]

In fact, the addressee in the Qur'anic phrase /li takunu/ is apparently the whole Ummah, but, indeed, they are some of the chiefs and nobles of them. Addressing 'the whole' for a part of them is very common in the daily applications.

For example, we recite in Surah Al-Ma'idah, No. 5, verse 20 that, Allah, counting His blessings upon the Children of Israel, addresses them:

"...and made you kings..."

while we know that only a few of them were bestowed on this rank.

The Arabic term /šuhud/ has also another meaning which is a 'practical witness'; viz. the criterion of measurement for the deeds of others is an example person's actions.

In this case all the true believing Muslims are of this kind, because they are an 'example Ummah', or a model, with the best religion, Islam, who can be a measure and an example for measuring the personality and virtue among all nations.

A tradition from the holy Prophet (S) indicates that Allah has bestowed several virtues and superiorities on the Ummah of Islam. One of them is that in each of the former nations, their prophet was a witness over his own people, but in Islam, He has appointed all the Ummah as a witness over people.

The verse says:

"...and you may be a witness over the people...."

This means that: as the Prophet (S) is an example for his own Ummah, you are also examples for the people of the world.[17]

In the meanwhile, this commentary does not contradict the former interpretation. It is also possible that all Ummah to be witnesses and the Immaculate Imams to be some model and outstanding witnesses.

At the end of this verse again the five former duties, as an emphasis, are reiterated in three concise expressive sentences, where it implies: now that the case is as such, and you have these privileges and

honours, you should keep up prayer and give alms (zakat) to the due people and hold fast the religion of truth under the grace of Allah, because He is your Master, your Guardian, and the One Who succours you.

The verse says:

"...therefore establish prayer and pay the poor-rate and hold fast to Allah! He is your Guardian..."

Then the Holy Qur'an adds:

"...how excellent the Guardian and how excellent the Helper!"

In fact, the Qur'anic phrase which says:

"...how excellent the Guardian and how excellent the Helper"

is a reason on the Qur'anic sentence which says:

"...and hold fast to Allah! He is your Guardian...".

That is, you have been commanded to hold fast the truth only under the grace of Allah, and this is for the sake that He is the Supreme and the best Guardian, the worthiest Helper.

Concerning the phrase:

"...and hold fast to Allah..."

in another occurrence the Qur'an says:

"Then as for those who believe in Allah, and hold fast to Him, shortly He will admit them to Mercy from Him and Grace; and will guide them toward Himself through a straight way".

There is a tradition narrated from Ali-ibn-Abitalib (as) who said:

"In all your affairs hold fast to Allah. It is in this case that you can protect yourself by Him, the Pure, through a Strong Power."[18]

Amir-ul-Mu'mineen Ali (as) also said:

"Whoever holds fast to Allah, He will save him."[19]

Again, it is narrated from the same Imam (as) who said:

"Whoever holds fast to Allah, never can Satan harm him."[20]

Supplication

O' Lord! Give us success and felicity so that to be an example people by means of holding Your Pure Essence and associating with people in a manner that we can be considered as models and witnesses to others.

O' Lord! As You called us Muslims in the holy Qur'an and in Your former Heavenly Books, bestow on us success to be submissive to Your Command thoroughly.

O' Lord! Make us victorious over the enemies who, here and there, try to attack the Qur'an and Islam, and do set us among those who do not rely on the mere name of Islam and Muslim alone, but help us to guard this honour by establishing prayer, paying the poor-rate, Holy Struggle, and holding fast to You, because You are the Excellent Guardian, the Excellent Helper.

1. Tafsir-i-Qartabi, Tafsir-i-'Abul-Futuh-i-Razi, Tafsir-i-Fakhr-i-Razi, and Tafsir-i-Rauh-ul-Ma'ani, following the verse
2. Surah Fatir, No. 35, verse 1
3. Surah Saba, No. 34, verse 3
4. Jawami'-ul-Jami', following the verse; and Tafsir-ul-Burhan, vol. 3, following the verse.
5. Nahj-ul-Balaqah, Sermon 27
6. Sahih-I-Muslim, No. 1910
7. Qurar-ul-Hikam, No. 5452
8. Ibid, 5455
9. Wasa'il-ush-Shi'ah, vol. 11, p. 35
10. Kanz-ul-'Ummal, vol. 4, p. 298
11. Ibid, p. 304
12. Ibid, p. 286
13. Wasa'il-ush-Shi'ah, vol. 6, p. 123
14. Kanz-ul-'Ummal, vol. 4, p. 357
15. In the Holy Qur'an, Surah Al-Ma'idah, verse 3 He has explicitly called this religion Islam, where it says:

"... and completed My favour on you, and I have chosen for you Islam as a religion, ..."

16. Taken from the book by Kamal-ud-Din, Saduq, according to the quotation of Nur-uth-Thaqalayn, vol. 3, p. 526. There have also been narrated other narrations with the same content in this field.
17. Tafsir-i-Burhan, vol. 3, p. 105
18. Qurar-ul-Hikam, No. 2390
19. Qurar-ul-Hikam, No. 7826 and, Mizan-ul-Hikmah, vol. 8, p. 3802
20. Qurar-ul-Hikam, No. 8035, and Mizan,ul-Hikmah, vol. 8, p. 3803

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[6] https://www.al-islam.org/fr/tags/quranic-exegesis-tafsir